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The Pre-Conquest Churches of Northumbria.

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INTRODUCTION.

THE architecture of the structures raised for religious purposes during the long period which elapsed between the first introduction of Christianity into Britain and the Norman conquest will always form a subject of great and absorbing interest, alike to the historian, the archæologist, and the architect. Fraught as it is with a degree of mystery and obscurity exceeding that attached to many kindred investigations, there is yet enough that is certain to lead the enquirer, who has the patience to search all sources of information, and examine all the remains of masonry, to form conclusions regarding the form and arrangement of the churches of this period, of the correctness of which there can be little doubt.

My attention was first directed to this branch of architectural history in reading the late Mr. Edmund Sharpe's excellent book entitled "The Seven Periods of Church Architecture."

The first of these periods he calls "Saxon," and gives no date for its beginning, but closes it with that of the Norman conquest. The scheme of the book is to present elevations, both external and internal, of the "bays" in the churches of the greater magnitude only. The Saxon period is, however, thus dismissed without illustration:

"Inasmuch as there does not remain to us a single Exterior or Interior Compartment in any Cathedral or Conventual Church of genuine Saxon Architecture, the comparative illustration of this period is rendered impossible.

"A few Piers and Arches exist indeed, in all probability, in the churches of Brixworth in Northamptonshire, St. Michael's at St. Albans, and Repton in Derbyshire; but they differ considerably in their character from one another, and as widely, probably, in their date. We have also a few Chancel and Tower arches left which appear to belong to this period, as well as some singular and interesting Towers; a few Doorways and Windows, and some considerable portions of masonry. Altogether, however, these remains are not such as to enable us to define, with any degree of certainty, the nature and character of the *Main Walls* of a Saxon Cathedral, and are therefore not available for our present purpose."*

* "The Seven Periods of Church Architecture," p. 11.

These significant paragraphs created a desire to learn more of a manner of building of which so little seemed to be known. Since first reading them, I have been able to visit the whole of the remains of the Saxon period in Northumberland and Durham, the greater part of those in Cumberland, Westmoreland, Lancashire, Yorkshire, and Lincolnshire, besides many in other counties. I propose to give the result of my researches and observations in a series of illustrated papers in the *Reliquary*, describing in detail only those churches within the area of what was the old kingdom of Northumbria, and merely making incidental mention, for the sake of comparison, of those in the remaining parts of the country.

I will divide the northern counties into five portions, viz. :

Tynedale.

Northumberland and North Durham, with the Lothians.

The County of Durham, formerly the Bishoprick.

The County of York.

The Counties of Cumberland, Westmoreland, and Lancaster.

Having gone over these various areas and described the pre-conquest remains within them, *seriatim*, I hope to close the series with a general summary comparing the architectural remains with such historical evidences relating to them, and the period of their erection, as we possess.

For the sake of geographical and chronological convenience, I have placed the Tynedale group first, because the remains at Hexham and some neighbouring places are amongst the very earliest we have, and because we have accounts of the church of Hexham contemporary, or nearly so, with the building itself, which are of a more detailed nature than those of any other building of this early period within the above-named area.

Tynedale.

HEXHAM.

St. Andrew's Church and Monastery.

Before describing in detail the church built by St. Wilfrid at Hexham, a brief mention of the state of ecclesiastical architecture in his time in England will be useful. At that period few churches had been built of stone. The country was then to a large extent well provided with timber, and wood was more readily obtained and more easily wrought than stone. It was therefore the material used for building in most cases. This was clearly the custom of the Saxons both in ecclesiastical and military buildings. As far as the greater part of the country is concerned this was the case; but in dealing with that portion of it comprising the old kingdom of Northumbria, we are led to adopt a considerably modified view with regard to the material of which many of the churches were built. Bede is an early, as well as a trustworthy authority, and in his "Ecclesiastical History" he makes frequent mention of the building of churches and monasteries. In speaking of Canterbury, he says that Augustine recovered there a church that had been built by the Roman Christians, and established

there a residence for himself and his successors. There can be no doubt that this building was of stone. At York a wooden church had been hastily erected on the conversion of King *Ædwine*, in which he was baptised by St. Paulinus in 627. But he immediately afterwards erected a more noble basilica of stone.

The plenitude of stone in the northern counties generally, and in a number of instances the close proximity of Roman towns and stations, full of ruins of great buildings, to the sites of many of the churches, led to a more frequent use of stone in the northern parts than in the rest of the country.

It is therefore not improbable that in Northumbria churches had been built of stone before the time of St. Wilfrid, as we know they generally were after. At the beginning of his episcopal career St. Wilfrid was one of those who were the means of effecting a great and decided change in the ecclesiastical architecture of the period. He it was who introduced superior workmanship and better methods of construction from abroad. Having spent some of the earlier years of his life in France and Italy, he had become wedded to Roman views and doctrines, and had at the same time acquired a knowledge of a style of building adopted in those more favoured countries, and superior to that which then existed in England. On his return to England, soon after his consecration as bishop in 665, he found the church at York in ruins. He repaired and re-roofed it, and glazed the windows. He then founded monasteries at Hexham and Ripon, the former in 674, the latter between that date and 678.

The church in Rome to which Wilfrid had become attached was that of St. Andrew, and he dedicated his church at Hexham to the same saint. Elaborate accounts of St. Wilfrid's church have come down to us. The earliest of these was written by his contemporary and chaplain, Eddius, who tells us that the foundations were laid with many chambers deep in the earth, built in a wonderful manner with smoothed stones; that the church above ground had a multiplicity of parts, that it was supported by various columns, and had many porches, that the walls were ornamented and of wonderful length and height, and that it had long passages with many branches, some leading upwards and some leading downwards, communicating with one another by means of winding staircases in towers.

Prior Richard, of Hexham, writing in the twelfth century, when St. Wilfrid's church was still standing, says: "It was begun by making with great labour crypts and subterranean oratories, which had passages with many branches beneath the floor. The church above was built of stones squared, and of various sizes, and supported by well polished columns. It had three distinct stories or levels, which were carried out to an immense length and height. He also decorated the walls and the capitals of the columns by which they were supported, and the arch of the sanctuary, with figure subjects and statues, and many carved decorations in relief upon the stone; as well as pictures and paintings in great variety, and of wonderful beauty. The body of the church was surrounded with aisles and porches on every side, which, with surprising and inexplicable skill,

communicated with each other by winding stairs in stone towers. In these tower stairs, and above them, were different ways leading to long galleries formed in the stone walls, with many turnings and branches, some leading up and some leading down, so ingeniously and artfully contrived that a great multitude of men might be there, surrounding the whole church, and yet not be seen by those on the floor below. Both above and below were oratories, as private as they were beautiful. In the porticos before mentioned, which were arranged with great painstaking and care, altars were placed in honour of the blessed mother of God, Mary ever Virgin, and St. Michael the Archangel, and St. John the Baptist, and of the Holy Apostles, Martyrs, Confessors, and Virgins, with all their furnishings provided in a conscientious way and unstinting manner. Some of these works have remained even to this day, the most conspicuous of which are the turrets and towers for defence. It would take up too much space to describe the relics of the saints, or the religious persons, or the number of ministers who gathered together there to serve God, and to tell in how magnificent and devout a manner he adorned the basilica within, with such precious treasures, books, vestments, vessels of all sorts, and everything else required for the service of Holy Church. The atrium also of the temple he surrounded by a wall of great thickness and strength, and moreover an aqueduct in a stone channel ran through the midst of the town for the use of the offices. We pass over the multifarious and most abundant structures and buildings which waste and devastation have overthrown, and we have met with the foundations of many more thereabouts. For, as the ancient histories and chronicles testify, that among nine monasteries in which the aforesaid bishop, father, and patron presided, and among all others throughout England, this one excelled them in the ingenuity of its construction and its surpassing beauty. In fact, in those days such an one could not be found on this side of the Alps." *

Symeon of Durham, writing early in the twelfth century, mentions the murder of King Alfwold, and says that his body was carried to Hexham, and buried in the Church of St. Andrew the Apostle, which the most noble father the Archbishop Wilfrid had built to the praise and honour of the aforesaid apostle. The work of that monastery (Hexham) is more excellent than that of the other edifices in the nation of the Angles, although they are many and in most places difficult of description; but they are all excelled in length, breadth, and beauty by the building in this place." †

William of Malmesbury also makes mention of St. Wilfrid's work, and says:—"His buildings were erected by superior masons, whom the hope of his liberality had allured from Rome, so that in the popular opinion, as well as in that of the authors of the time, they were celebrated as having no equal on this side of the Alps. The masons who came from Rome carried out the work in so substantial a manner that it had a show of Roman magnificence. So much so

* Richard of Hexham, book i., chapter iii.

† Symeon, "History of the Kings."

that in his time were remains of edifices which had withstood all the ravages of time and wars." *

From these accounts it appears that Wilfrid's church was designed on the model of the great Basilican churches of Rome, which are generally believed to have originated the plans of a large number of the earlier churches of Western Europe, at any rate as far as those of the greater size are concerned. After allowing for the exaggerated language of Prior Richard, we may fairly assume that this church was of no mean size, even when compared with the churches of the middle ages. Judging from what remains of Benedict Biscop's churches at Monkwearmouth and Jarrow, their length may be said to have exceeded 100 feet, and as we find four writers stating that the church at Hexham eclipsed all its contemporaries, it is not unreasonable to assume that it may have been as much as 200 feet in length. That it had aisles in two stories is clear, the upper storey answering to the triforium of the Middle Ages. The word *porticus* refers to side chapels, which may have been placed at the east and west ends of the aisles as at Brixworth, or in the form of transepts as at Stow, Sompting, Norton, and the church in Dover Castle. The term porch is used for a transept or chapel in the north of England to the present day. The *cochleæ* were small towers containing winding stairs, which in later times came to be embodied within the substance of the walls or in buttresses. These stairs communicated with lateral passages or galleries along the walls, by which access was gained to the chapels and oratories in the upper stories of the aisles and porches. The east end was no doubt apsidal, as the arch, or bow, of the sanctuary is mentioned.

The credit given to Wilfrid's masons for doing such solid and good work is partly due to the fact that they obtained their stones ready worked from the ruins of the great Roman town of Corstopitum, about three miles from the site. This town (the modern Colchester), contained some very fine buildings, such as temples with porticos, and buildings with colonnades, and it is not at all improbable that the "well-polished columns" spoken of were stone columns carried from the Roman town and re-used, as we know they were to a very large extent in Rome itself, and other towns where ready-made columns were at hand. There are two churches in the north where such columns may be seen, viz., Lanchester, on the line of the Watling Street and near the great Roman station of Longovicum, and Chollerton, only six miles from Hexham, and close to Cilemnun, one of the stations on the line of Severus's wall. The great squared stones from the Roman buildings would give the walls a conspicuous appearance, and add a dignity to the building which impressed beholders. A practically inexhaustible supply of ready-worked stone would enable the builders to do a much larger amount of work in a given time than would have been the case had they worked in a district where stone was scarce and had to be brought from a distance or was quarried with difficulty. This

* Leland, "Collectanea," iii., 259.

saving of labour carried with it a saving of money, and enabled them to erect a great building with walls "of wonderful height and length."

The word *crypt* is used in the plural number. This may arise from its complicated plan, as there are no grounds for supposing there were ever any crypts beyond the one known. The exact position it occupied in relation to the superstructure is not difficult of determination. The usual place for such subterranean oratories is beneath the high altar. In England the invariable position of the high altar was the east end of the church, and there is nothing to suggest that Hexham formed any exception to the rule.* In England early crypts are extremely rare; and probably the only examples of the pre-conquest period are those at Hexham, Ripon, Wing, Brixworth, and Repton. The first church at Ripon, has, like that at Hexham, been entirely removed, and its position in relation to the crypt can only be inferred; but in the other three cases the contemporary churches remain either in whole or in part, and in all of them the crypts are found to have been beneath the principal altar, and to have been entered from passages leading down from the east ends of the naves.

The early church of Canterbury had a crypt with several passages, which is described by Eadmer, the chanter, "*Ad instar confessionis S. Petri fabricata*." The plan of the abbey of St. Gall, made *circa* 800, indicates a crypt with three passages of entrance and exit in somewhat similar positions to those at Hexham. In the south and west of France are numerous early churches which contain small crypts beneath their principal altars. These crypts generally contain a sarcophagus or a relic chest, which, in some cases, serves for an altar. That of St. Philbert, Loire Inferieure, is a good example with three passages of approach.

It has been supposed, and there appear to be good grounds for such a supposition, that St. Wilfrid when arranging the plans for his churches at Hexham and Ripon had in mind the cubicula and galleries of the Roman catacombs, for the principal chapels in both crypts bear not only a striking resemblance to, but are of the same height and width, though longer than, the cubiculum adjacent to the cemetery of St. Callistus (about two miles from Rome on the Via Appia), in which the bodies of SS. Peter and Paul are said to have remained for a considerable time. It is evidently by no means unlikely that St. Wilfrid may have intended to construct models of a place in his time most highly venerated and much resorted to, in the same way that later churches were built to resemble in a conventional manner the Church of the Holy Sepulchre at Jerusalem.

St. Wilfrid is said to have brought relics of saints and martyrs with him from Rome, and there can be no doubt that these were placed in the crypt, and there exhibited to the people. The arrangement

* In the *Archæological Journal*, vol. xxxix., is a paper by Mr. J. T. Micklethwaite, "On the Crypts at Hexham and Ripon." This is accompanied by an altogether imaginary plan of a part of St. Wilfrid's Church at each place. When Mr. Micklethwaite wrote his paper he had never seen Hexham, or he would have avoided some of the errors his paper contains.

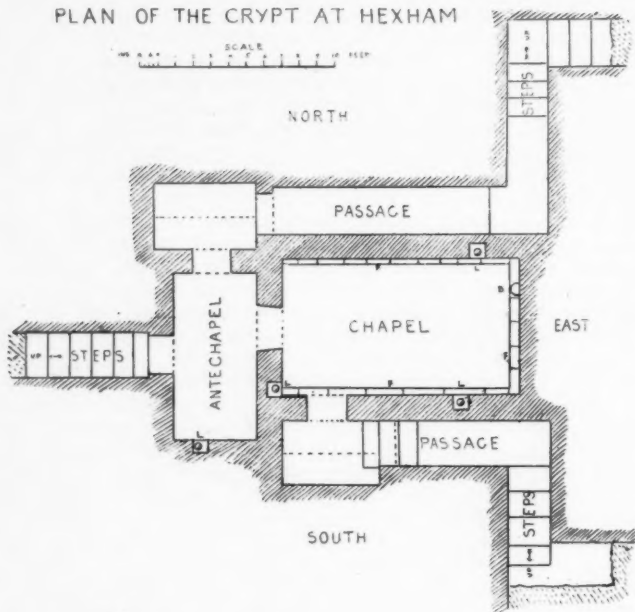
seems to have resembled what St. Wilfrid had seen in the churches in Rome, the martyrs' tombs under some of which he took as models for his deeply laid and dark oratories under the churches at Hexham and Ripon.

The chronicles of Aelred of Rievaulx, Symeon of Durham, and Richard of Hexham, describe the bringing into the church the relics of the sainted bishops of Hexham early in the eleventh century, and their subsequent removal and elevation in 1154; but the language does not seem to justify us in supposing that these relics were ever deposited in the crypt, and the several accounts are so contradictory and confused that it is unsafe to attempt any deductions from them as to the disposition of the crypt with regard to the church above. Any conclusions on this point can only be arrived at by a comparison with contemporary examples at home and abroad, and upon indications afforded by the arrangement of the crypt, and the position of such remains as have from time to time been found of coeval date. A consideration of all these data points to the conclusion that the high altar was directly over or immediately to the eastward of the chapel in the crypt. The main body of the church was therefore to the west of the crypt, and the apse or sanctuary to the east of it; and it appears that the chapel of St. Peter projected still further to the east. This view is confirmed by the early foundations which have from time to time been observed beneath the floor of the existing church. One of these, which was traced for some distance running north and south, looks like that of the west wall of the transept of the early church. The now vacant site of the nave, which seems to be co-extensive with the body of the church, has yielded all the fragments of early architectural detail that have been found. This site has long been used for burials, which are not so numerous on that portion of it that would be covered by the early nave as they are on the then vacant space to the north of it. The accumulation of building rubbish is just what is invariably found in the vicinity of long neglected ruins, and the often almost forgotten sites of abandoned buildings. No opportunity has yet been afforded of any systematic exploration beneath the floor of the church, or yet on the site of the nave. There can be no doubt that the foundations of St. Wilfrid's church exist, but unless a complete examination is made its exact form and extent must remain very much a matter of conjecture.

The plan of the crypt comprises a central chamber or chapel, to the west of which is a smaller chamber, called the ante-chapel, and three passages for ingress and egress. The chapel is covered with a semi-circular barrel vault. It is provided with two doorways, one opening into the chamber at the west end of the south passage, the other into the ante-chapel. In the chapel are three lamp niches (marked L), which served to light it to a certain extent. These consist of small recesses in the walls at a convenient height from the floor. In each recess is a cup-shaped hollow at the bottom, for holding tallow in which a wick was placed. The stone at the top of each niche is hollowed in the form of an inverted funnel, but the openings have no outlet, and merely served to condense a certain

amount of the smoke from the wicks. On the east wall is a bracket (marked B), which looks like a later insertion, but may be as old as the crypt. Above this bracket is the broken tang of an iron crook, with the lead for fixing it into the stone. This, no doubt, served to hold a crucifix or some other object standing on the bracket. The ante-chapel is also covered with a barrel vault, and is provided with only one lamp niche, placed in its south wall. In the centre of the vault is a square opening now blocked up with loose stones, which formerly communicated with the church, and served as a ventilator or to give a little borrowed light to the ante-chapel. There are doorways on the north,

PLAN OF THE CRYPT AT HEXHAM

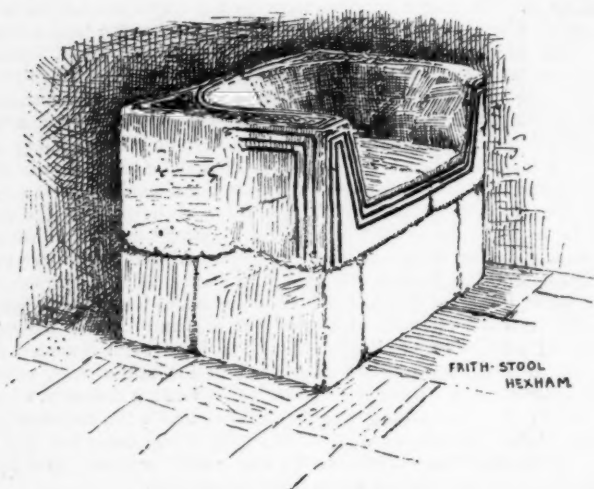


east, and west sides. The last opens to a straight passage, which led, by means of about thirteen steps, to the body of the church. This passage is now blocked at the seventh step by a retaining wall to form a shaft, made in modern times to afford access to the crypt from the churchyard. Two long passages run parallel to the chapel, and at their eastern ends they both make two turns at right angles. Their eastern extremities are blocked up with later masonry, as they are close under the western piers of the central tower of the church. These passages, though alike in the main, have still some points of difference. That on the north is the longer of the two in all its three sections or branches. Its eastern end is much more

complete than is that of the other, and the last step is on a level with the floor of the church ; but, as it is immediately under the base of a pier, no communication between it and the church can now be made. Thirteen steps, arranged in the different branches of this passage, make the descent to the floor level of the ante-chapel. At its western end and opening into the ante-chapel, but with a floor level one step above it, is a chamber covered with stone slabs forming a triangular-shaped roof. This chamber is somewhat longer than the width of the ante-chapel, but the eastern sides of each are in a line with one another. A similar chamber opens to the south side of the chapel. It is somewhat smaller than that on the north, and is situated altogether to the east of the ante-chapel, which partly overlaps it. An ascent of nine steps in the south passage leads to the point where the crypt is now entered by a wooden ladder from the west side of the south-west pier to the central tower. Some alteration has taken place since this passage was formed, and there is some doubt as to whether it terminated in exactly the same manner as that on the north, and also how it communicated with the church. The south side of the last branch is medieval, a modern filling in, and the steps are here destroyed. It should be observed that the north passage extends more to the north of the chapel than the south one does to the south of it. The different lengths of the two eastern passages seem to show that the entrances were intentionally made at different distances from the altar. All the entrances were, no doubt, from the floor of the church. The south passage seems to have been intended for the use of ecclesiastics only, as it leads directly into the chapel ; while the northern and western passages both lead into the ante-chapel, and seem to have been intended for the use of the people, who, assembling in the ante-chapel, would from it have a view of the chapel through its western doorway, which it will be noticed is splayed towards the west, and is the only opening in the crypt that is so formed. This splay would assist the view of those in the ante-chapel, who, on leaving, would pass out again by a different door from that by which they had entered.

The side walls average one foot five inches in thickness, and are built of large stones, as wide as the walls are thick, *i.e.*, they are all through stones. The stones do not seem to have been re-dressed in any way, and there is no doubt that the whole of the material is of Roman workmanship, and that the dimensions were to a certain extent arranged to fit the material at hand. Any ornament or moulding on the stones was placed on the outer faces rather than on the beds, so as to give a "key" to the plaster. For this same reason "broached" stones seem to have been selected, for nowhere else are so many fine examples of broaching to be seen altogether. The floor is of earth, and there are no indications of its ever having been covered by any kind of paving. In the chapel the footings of the walls are now visible by reason of excavations on the floor (marked F). The roof is formed in three different ways, in different parts of the structure. In the chapel and ante-chapel it is a semi-circular barrel vault, formed of wedge-shaped stones, which may have covered

similar vaults of like dimensions in Roman buildings. The chambers at the ends of the passages have triangular vaults, formed of slabs as shown on Plate ii. The long passages have flat ceilings, formed of large slabs of stone which reach from wall to wall, most of them have cramp or lewis holes in their under sides, showing that they are heavy stones from large buildings, and their upper sides, now concealed, no doubt would afford a rich harvest of carvings and inscriptions if they were uncovered.* There are two inscriptions to be seen: one is part of a slab used to form the door head on the east side of the chamber on the west end of the north passage; the other is an imperial inscription on a large slab at the east end of the



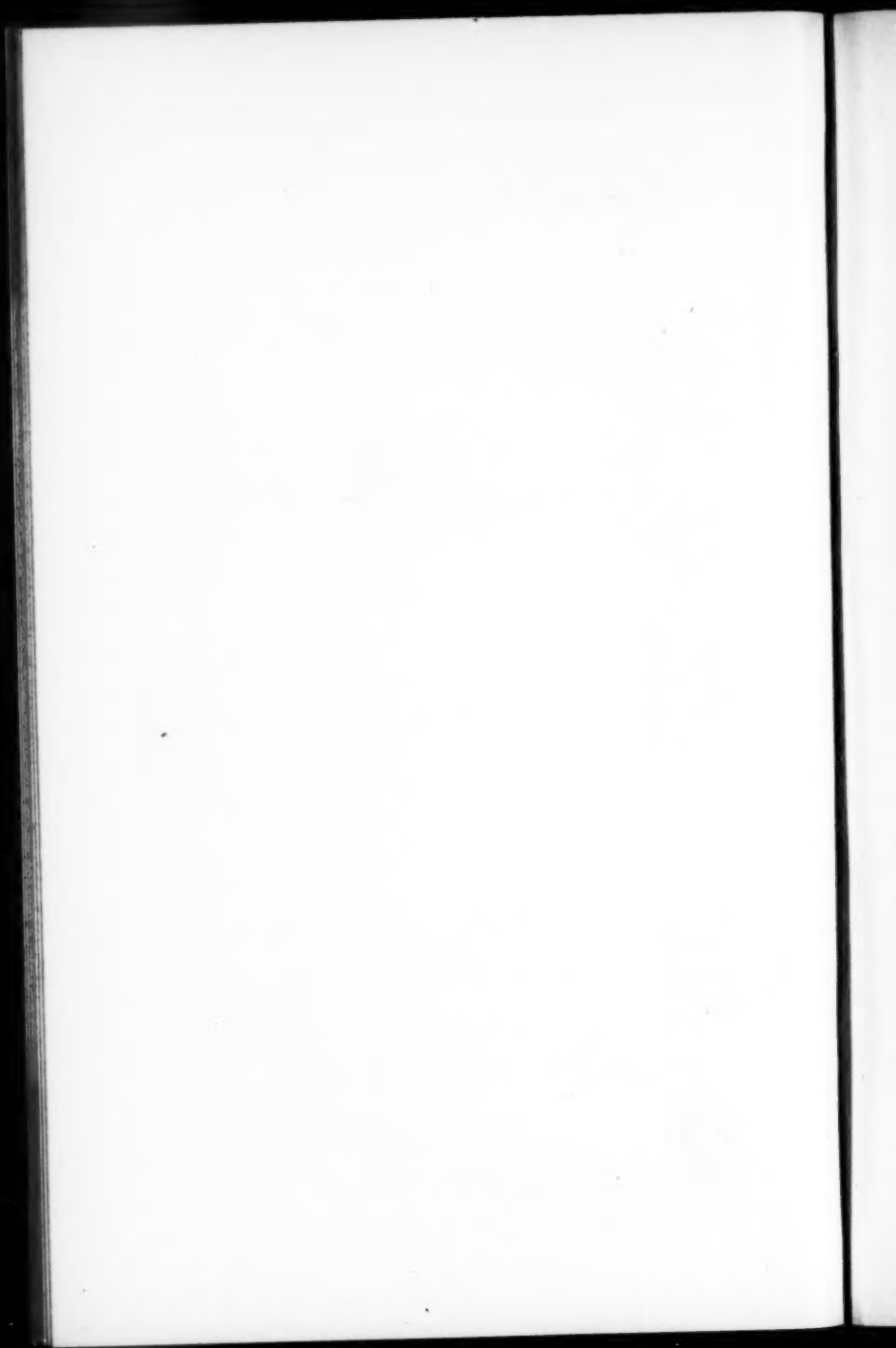
north passage. This has been accidentally placed with the inscribed side downwards. The plaster on the walls and barrel vaults is original, and in places very hard, but a good deal of it has been cleaned off to expose carved stones. A Roman altar was, in the last century, taken out of the north passage, and is now lost. In recent times the stones at the back of two of the lamp niches in the chapel have been knocked out and should be replaced.

We can learn but little of the architectural details of the church itself from the few meagre fragments that have been found. The late Mr. Joseph Fairless, of Hexham, preserved a large number of carved stones, and sold his collection to the Dean and Chapter of Durham. They are now preserved in the cathedral library at Durham. The architectural fragments are of two classes. Parts of

* This could easily be done if the authorities would allow it.



THE CRYPT
HEXHAM.
THE SOUTH PASSAGE.



carved string cornices, and pieces of carved slabs, bearing ornaments and figures in relief and portions of monumental crosses, etc. Some of the string cornices, to judge from their condition, were used externally; the bas-reliefs were used internally, and have been of considerable size. They display ability and freedom in the use of the chisel, and are superior to many carvings of later date.

Of the furniture of St. Wilfrid's church, the only portion which has come down to our day is the stone seat, known as the "Frith Stool" or seat of peace, from its having been used in connection with the sanctuary privilege which this church enjoyed. It is in all probability the original bishop's stool or cathedra of the Saxon church and see. It is cut out of a single block of stone, and was originally mounted on another block, with a moulding of later date between. Frequent removals have done much damage, and the seat is now broken in two and the moulding destroyed. The distinctly classical feeling of the design favours the view that it was modelled after some similar chair in Rome which St. Wilfrid had seen. The appearance of the back and the sinister end are such as to make it apparent that it was at one time, perhaps originally, placed in an angle and that these two sides were against adjacent walls.

From time to time several portions of monumental crosses of the pre-conquest period have been found in Hexham. These must not be confounded with the carved details of St. Wilfrid's church. The finest cross was one of the two which was placed at the head and foot of the grave of Acca, who succeeded Wilfrid as bishop, and died in 740. The various existing portions of this cross, which seems to be the head cross of the grave, are now fixed together in the library at Durham. At the Spital, close to Hexham, is preserved the shaft of another cross of similar design, but smaller, which may be the foot cross from the same grave. The other parts of crosses are of inferior design. There is a single example of the class of early grave covers, known as "hog-backed" stones, still in the church.

HEXHAM.

St. Mary's Church.

St. Wilfrid founded two other churches in Hexham besides St. Andrew's, one of these, St. Peter's, has left no traces, and its site is unknown. St. Mary's stood a little to the south-east of St. Andrew's, and considerable remains of it exist. Portions of the pre-conquest church have been seen, and two bulbous-shaped capitals of that date came from its ruins. One of the large monumental crosses at Durham was also found on its site.

CORBRIDGE.

St. Andrew's Church.

Rather more than three miles down the Tyne from Hexham is the site of the Roman town of Corstopitum, called Colchester in recent times. Not more than a bowshot to the east of the site is the village

of Corbridge, which, in the Middle Ages, ranked as a town, and had a common seal and burgesses. It then possessed four churches, those of St. Andrew, St. Mary, St. Helen, and Trinity. Besides St. Andrew's Church there are slight remains of St. Helen's and Holy Trinity *in situ*, but the exact position of St. Mary's is unknown. St. Wilfrid's affection for St. Andrew was the means of several churches in the neighbourhood of Hexham being dedicated to that saint.* St. Andrew's at Corbridge is spoken of as a monastery by Prior Richard in relating the consecration of a Bishop of Lichfield, Adulf; then by Tilbert, Bishop of Hagustald (Hexham), Eanbald, Archbishop of York, and Higbald, Bishop of Lindisfarne. This incident occurred in 786, according to Symeon.† There are, consequently, excellent grounds for supposing that the monastery of St. Andrew was founded by St. Wilfrid, though we are not definitely informed of the fact.

The oldest portions of the church are the tower at the west end, and the north and west walls of the nave. The fact that there are two periods of pre-conquest work in the tower, points to an early date for the first of them, and if we place the foundation in the time of St. Wilfrid we arrive at the latter part of the seventh century as the most probable date of this work. The adjacent Roman town served as the quarry from which the material was derived for the building. It is therefore of fair size and of substantial character. The plan of the first church comprised a western porch, a nave without aisles, and a chancel. To the west of the porch, and to the north of it, were other buildings. That to the west was, no doubt, an atrium, or outer porch, such as we have seen was built at Hexham, and the foundations of a similar adjunct are to be seen at Monkwearmouth. The remains to the north were connected with the monastic buildings. The porch was entered by a round-headed doorway, five feet wide, and more than nine feet high, having a semi-circular arch. Above this is another semi-circular arch which is partly constructional, as it serves as a relieving arch and partly ornamental, as its voussoirs are ornamented with a very early example of chevron work. This consists of a row of saltires, one on each voussoir, which vary in size. Immediately over the doorway is a small window with round head, widely splayed on the inside. Between the porch and the nave is a great entrance archway, eight feet two inches wide, and sixteen feet high. The jambs are quite plain, and are formed of enormous stones, each one of which is as long as the wall is thick, so that there are no vertical joints in the jambs. At a height of ten feet six inches from the floor are projecting impost stones ten inches thick. These are of different sections on the two sides, and are Roman mouldings reused, having been taken from the base or cornice of some great building. The arch is stilted to the extent of a foot. The voussoirs, of which there are thirteen, above the springing line, are two feet four inches long, and

* Six churches in the county have this dedication, viz., Corbridge, Bolam, Bywell, Hexham, Shotley, and one in Newcastle. Four of these are of pre-Conquest date.

† "Historia Regum," sub anno DCCLXXXVI.

go right through the wall; they are, however, three inches thinner than the wall. This difference is left as a recess on the east side, but does not extend to the two stones immediately above the impost which stilt the arch. It is clear from this, as from the dressing of the stones, that the arch has been bodily transferred from a Roman gateway, and merely reset in its present position. The surrounding walls are almost, if not entirely, of Roman worked stone. Cramp holes and grooves, lewis holes, and broached tooling are everywhere visible, and the wavy, uneven surface of the walls, now that they are denuded of their plaster, although built of large square stones, shows that these did not always fit the thickness of the wall they were being built into.

The nave was about forty-eight feet long, and seventeen feet eight inches wide, and about twenty-nine feet high to the wall-head. It was lighted by three windows on either side, one of which remains entire, but a considerable portion of the heads of two of them are still *in situ* in the north wall. From these remains we gather that they were of the same form and dimensions as the still perfect window over the west door. The heads are in two stones only, one forming the internal arch and the other the external arch. The jambs, however, are formed of long through stones. The inner head stones are by far the larger, as the splay is considerable. The dressing of these stones is of Roman character, and it is probable that, like the arch, they were transferred from Roman windows.* In the west gable of the nave, high up, is a similar window to the others.

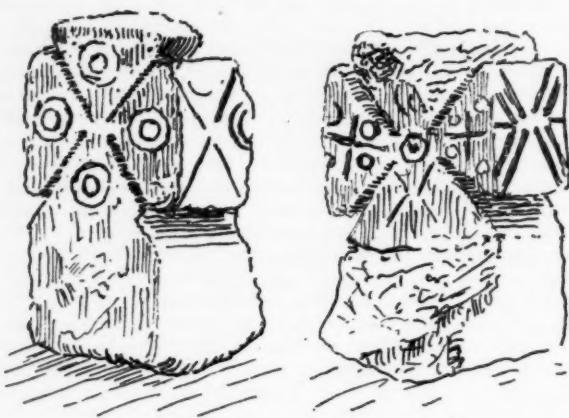
The ancient chancel, and the arch opening to it, have entirely disappeared, and the indications to show the terminations of the nave in this direction are but slight. The west gable, however, remains entire, and shows that the roof, which seems to have been of thatch, probably ling, was of very high pitch, its ridge being nearly fifty-two feet from the ground.

At some period before the Conquest, probably before the middle of the eleventh century, the roof of the porch was taken off and the gable removed. The side walls were then carried sheer up beyond the gable of the nave to form a tower. The north, south, and west walls of this were built on the walls of the west porch, † but the east wall rested on the western gable of the nave. It is fortunate that this gable was not removed like that of the porch, or we should never have known how the change had been effected. The modern roof of the nave is much lower, both at the eaves and the ridge, than that of the early church, and portions of the west wall of the old nave now flank the tower-like buttresses, which seem to rise up through the roof. The old gable window is now above the

* The lower part of the jambs and the sill of a Roman window have been found *in situ* at *Cilurnum*, on the wall of Severus, which show a similar splay to those at Corbridge, but no head has yet transpired.

† In the south wall of the tower inside, a carved stone is built in. This bears the bodies of two twisted monsters, and may be Roman, or possibly of the date of the earlier Saxon work.

roof, and what is now its external side was formerly inside, and beneath the old roof, and its original external face is now to be seen inside the tower. The alternations have caused it to change sides, and its wide splay is the wrong way, and has a most curious appearance. An examination of both sides of this ancient gable leads to the conclusion that it had no water-tabling, but was furnished with sloped quoins on the outer face, which stood up above the other part of the wall, and against which the thatch was brought. This form of gable was in use in Northumberland up to the time of the abandonment of ling thatching. The tower was carried up without either window or string-course till the ridge of the nave gable was passed. At this point a string course of thin projecting stones was inserted.



TWO VIEWS OF A GABLE CROSS.

Above this is the belfry stage, with a window on each face. These windows were, most unfortunately, altered externally in 1729. It may be assumed that they were of the same character as the unaltered ones of Bywell St. Andrew, and Ovingham. Internally the old jambs remain, with new masonry added. The east window exhibited on its internal south jamb a moulded impost stone of curious character. It is much to be regretted that this moulding was hacked off when the present peal of bells was hung in 1887. Above the belfry stage was another plain string course, then seven courses higher up; the east and west walls were surmounted by gables. These seem to have been covered with a water-tabling and surmounted by crosses, for an early gable cross is preserved in the church, which seems to be of this date. In the east and west walls of this upper stage were windows. The sills of these were on the top string-course. They were long and narrow, and that on the east side

was, for some reason, not in the centre of the wall. The roof was a high pitched one, and thus the finish of the tower was what is generally known as a saddle-back, a form common in Normandy, but rare in England.

Subsequently the tower roof was removed, the gables taken down, the windows in them partly destroyed and partly built up, and an embattled parapet added, as well as a flat roof. The subsequent alterations and additions to the church, which were made in the twelfth, thirteenth, and fourteenth centuries, do not come within the scope of these articles.

A single stone with early ornament upon it has survived at Corbridge to our day. This is a portion of the shaft of a monumental cross, the angles of which have been ornamented with the cable moulding. The sides are so worn that their original character is nearly lost. This stone is now safely deposited in the Black Gate Museum, Newcastle-on-Tyne.

BYWELL.

St. Andrew's Church.

Like Corbridge, Bywell is a village which has dwindled from being a populous place to a picturesque group of two churches, a castle, a hall, three houses, and two cottages. The churches are both still in use, that of St. Peter is the larger of the two, and has, by several writers, been called Saxon. A very careful examination of it has, however, failed to reveal anything that may be dated before the Norman period. The clerestory, on the north side of the nave, which was, originally, and still is on this side, aisleless, has misled archaeologists by its lofty position, which, at first sight, looks like pre-Conquest work. The details and proportions of the windows, as well as the masonry, are, however, distinctly Norman.

St. Andrew's Church still retains its tower of pre-Conquest date, to which period also belong the adjoining portions of the west wall of the nave. All the rest of the church has been re-built in modern times, but the side walls of the nave, which is aisleless, are on the old foundations. The tower is all of one date, but it cannot be so early as the first period of work at Corbridge, for in the window of the second stage, on the west side, there is to be seen built in on the north internal splay, a stone with interlaced ornament, which has formed a portion of the shaft of a monumental cross. The character of the ornament on this shows that it is of early date, and the fact of its being built into the tower some distance from the ground proves the existence of a church earlier than the present one. In the pages of Symeon we read that a ceremony took place at Bywell in 883, when Egbert, the 12th Bishop of Lindisfarne, was consecrated. This was, no doubt, in the previous church of St. Andrew. The building of the tower and other pre-Conquest portions of the church may, therefore, be placed about the same period that has been assigned to the tower of Corbridge church, viz., the middle of the eleventh century.

The tower is a plain, square, unbuttressed structure measuring sixteen feet three inches from north to south, fourteen feet eleven inches from east to west, and fifty-five feet in height. There are four stages in the total height (Plate i.). The lowest is open to the church and is lighted by an early window in the south wall. The tower arch, opening to the nave, is of the thirteenth century, but appears to stand on ancient jambs. The modern plaster hides all the internal features of the lowest stage. The next stage has a single window in the west wall, in the south jamb of which is the carved stone mentioned above. The third stage has a large window in the south wall; this has decorated strip-work around it. Long thin stones project from the wall surface, and represent, in a rude manner, pilasters, with capitals and bases, and an architrave moulding. There is no attempt at detail, and the stones merely appear as rough projections. A little distance above this window is a string course, which is a simple unmoulded square projection, but serves, as other details do also, to mark the fourth, or belfry stage, as being the most important. There is a two-light window in each face of this stage. The heads of the lights are worked in one stone. These heads rest on long impost stones, which are carried through the wall, but have a slight projection beyond its outer face. The impost stones are supported on circular shafts, which are placed midway in the thickness of the walls. There are projecting imposts in the jambs at the springing of the arched openings. The strip work is used all round the belfry windows, like it is in the window in the third stage, but as the belfry windows are much larger it gives them a more imposing appearance. The architraves form large tympana over the lights. These are relieved by circular openings of almost the same diameter as that of the window arches, and like them are cut in large single stones. In the spandrels above the architraves are similar circular openings. There are, therefore, three of these holes on each face of the tower, which give it a peculiarly weird appearance. These openings in the spandrels are extremely rare. Bywell is the only example in Northumberland; at Monkwearmouth there is one in each face over the centre of the belfry windows, and at St. Benet's, Cambridge, are two in each face. Above the belfry stage is another string course like the last, and above this a plain parapet, two courses high, of later date than the tower, and perhaps added in the thirteenth century. The roof is flat and modern. The location of this tower is a most fortunate one; it stands in a small churchyard with a low wall, which is surrounded by the spreading lawns of Bywell Hall. Being in a pure air it has weathered to a most beautiful colour; and the masonry having come from various quarries, much of it being re-used Roman work, has given a number of tints to the wall surfaces, which, combined with the deep green of the ivy covering its lower portions, and the sombre depths of the unglazed window openings, make it an attraction to the artist, as well as an object of great interest to the archæologist.

OVINGHAM.

Church of St. Mary the Virgin.

Ten miles down the Tyne from Hexham, and at an almost similar distance from Newcastle, stands the pretty village of Ovingham close to the water's edge. The most conspicuous object in this village is the church tower. Like Bywell, it rises from the ground without either plinth or buttress, but is of much larger dimensions. It measures eighteen feet six inches from north to south, and seventeen feet eight inches from east to west, and has an altitude of one hundred and six feet. It has five stages; the lowest opened to the church by an arch. This arch is now entirely modern, and there is no record of what the former one was like. The only original feature in this stage is a window in the south wall, about twelve feet from the ground. This is eleven inches wide in the light, and is splayed internally to two feet one inch. Externally, the head is in one stone, and a three inch chamfer is carried round the opening. The second stage has an opening in both the east and the west wall. That to the west is a window of larger dimensions than the one below, but having no other difference. The other is a large window-like aperture cut square through the east wall, and bears no indication of having been closed in any way. It is two feet two inches wide, five feet six inches high, has a semi-circular head in one stone, a stepped sill in three grades, and is twenty-seven feet four inches from the floor of the nave. An opening of this kind in the west walls of early churches with western towers, and above the tower arches, is a common feature, and shows, along with other indications, that the towers were used as habitations. The joist holes in the walls, where the floors are no longer left, and the remains of ancient plaster on the walls, also confirm this view. The opening to the church would enable one in the room in the tower to have a good view of the high altar, and, in fact, the whole of the interior at the time when the church had neither aisles nor transepts. The third stage has no openings of any kind. The fourth has a window in the south wall; this is perfectly plain, but larger than any of the other openings; its semi-circular head is in one stone. Just above this window head is a plain string course, like those at Corbridge and Bywell. Above this is the fifth and top stage, which has a two-light window in each face. These are all alike, and exactly resemble those at Bywell in every detail, and vary but very slightly from them in their dimensions. The circular openings occur in the tympana, but are absent from the spandrels. The mid-wall shafts, which are slightly barrel shaped, are ten inches in diameter, and the impost stones on them are a little more carefully wrought than those at Bywell. A noteworthy feature is the manner in which the shaft to the southern window is moulded with an annular band near the foot. Below the band the shaft assumes a conical form, giving the appearance of a rude base. Above the belfry windows is a slightly overhanging cornice. The line of this is broken on the north and south faces by projecting stone spouts, two on each face. These are of later date than the tower. Above the cornice the walls are

continued upon the line of its outer edge to the extent of two courses of original masonry. Above these is a modern plain parapet, two courses in height. The roof is flat and modern. The angles of this tower have very large quoin stones. The fact that many of these have cramp and lewis holes in them, shows, along with the many broached and fluted stones to be seen, that some Roman station has served as the quarry from whence the material was derived.

A few yards to the south-east of the church is a cross. The shaft and base of this are modern, but the head is ancient, and may be as old as the earliest work in the church. It is of the circular form, with expanded arms, and is elongated, so that the containing figure would be an ellipse and not a circle. It is without ornament of any kind, but has a semi-spherical boss at the centre on either side.

There is no allusion to Ovingham amongst the early writers ; the existing church may or may not be the first on the site. The tower is clearly of the same date as Bywell St. Andrew, Monkwearmouth, Billingham, and St. Mary Bishophill Junior, York. In all these instances we find the same form of belfry window, and in each case we find early work blended with later. We are, therefore, justified in placing the tower of Ovingham in the eleventh century.

NOTE.—Plans of six pre-Conquest towers in Northumberland, Bolam, Bywell, Corbridge, Ovingham, Warden, and Whittingham will be given in our next issue.

Cells and Hermitages in Worcestershire.

BY J. NOAKE.

THERE were in the middle ages two classes of solitary religious ascetics, namely, hermits and anchorets. The hermits were wanderers, who took up their abode in caves and rocks in the banks of rivers and the vicinity of running streams, and generally maintained their liberty and freedom, except from the dominance of the bishop of the diocese. Anchorets were recluses, who lived immured—that is, walled up or locked in for life in a peculiar chamber in or near a cathedral or parish church, or sometimes in a separate dwelling with an oratory attached to it. Even women who had renounced the world, but who wished for seclusion more rigid than that of the nunnery, were permitted to have a chamber within the walls of a church, having only a grated aperture opening into the building, through which their food was passed and the Holy Sacrament administered. Occasionally the recluse was a criminal, who accepted of a cell as a commutation for death, or the punishment due to his offence. When sufficient materials are collected for an account of these two classes of ascetics, a long and most interesting chapter will be gained for the history of Worcestershire—a county which contains, not only

numerous hermitages, but also remains or traces of cells, or apartments in or attached to churches for the use of the *inclusi*.

As early as Saxon days we read of one Wolsius, a recluse of great reputation, who for forty years had led a solitary life (probably in or near Worcester cathedral church), and who, by sharply reprehending that great and good man, Wulstan, for his obstinacy and disobedience in refusing the general call to accept the office of bishop over the Worcester flock, at length induced him to obey the unanimous wish. By the thirteenth century these recluses had become numerous in Worcestershire, and William de Beauchamp, in 1298, left the sum of 4s. "to every anchoret in Worcester and the parts adjacent." Traces of them are found in wills, where various sums are bequeathed to them, until nearly the time of the Reformation, and a memorandum occurs in a book of one of the priors of Worcester, "for brycks, lyme, and sonde, to ye repa'con of ye anckras house (reparation of the anchoret's house) by ye charnel howse *ex devocione*, xs." This cell near the charnel house may have been either attached to that house or an enclosure over the north porch of the cathedral church, where for many centuries apartments were evidently occupied either in this way or by some officers belonging to that edifice (as in the present day). At the church of Stoke Prior and many other churches in the diocese there was an apartment, generally over the porch, which is supposed to have been a *domus inclusorum*, but these cells must not be confounded with the chambers of priests, sacristans, or persons appointed to watch over chapels and costly shrines. Sometimes the chambers were so constructed as to allow the recluses to see the altar of the church to which they belonged, as well as to hear its services; and not unfrequently they were like tombs, from their purposely contracted dimensions—that in which St. Dunstan immured himself having been only 5 feet long, 2½ feet wide, and not high enough to stand upright in.

"Aged the sires who dwelled such caves within—

Head-shaking sages prone to moralize,

And him disciple who made there his inn.

Their cheeks were hollow, slender was their size,

And ever on the ground they bent their eyes.

One book they had—the book of holy lore.

Against the wall the cross stood leaning-wise.

A table small a skull and cross-bones bore,

And bosky ivy hid the bell above the door."

It seems that hermits were subject to episcopal rule, as in 1431 Thomas Polton, bishop of Worcester, licensed Richard Spetchley to be a hermit. These licences were as much a matter of episcopal business as were the presentations to livings. I have a copy of the vow taken by Richard Spetchley, in which he promises to observe perpetual chastity "after the rewle of seynt poule."

Blackstone Rock is one of the most interesting relics in the county, as associated with hermits, for here is not the simple hole or cell which formed the abode of the early ascetic, but a set of apartments showing a somewhat advanced type of hermitage. It is cut in a solid rock, to which entrance is gained by a low doorway into what

was probably the kitchen, which has for a chimney a circular hole cut perpendicularly through the rock; another apartment was evidently used as a chapel, and there are likewise a pantry, with a chamber over, an inner room, closets with a loft over, a study with shelves cut for books, and another opening in the rock, either for a belfry or chimney. Small and rudely cut openings in the rock served for windows. In front of the cell is a seat cut in the rock, from whence the hermit looked down on the Severn (which then ran closer to the rock than it does now), and invoked a blessing on the traffickers up and down, and in return received the offerings of the boatmen. There is a tradition that in more modern times this cave was used by smugglers, and still later as a cider-making house.

Southstone Rock, near Stanford, was another retreat of this kind, having cells hewn in the stone, with steps once leading to a chapel on the summit, dedicated to St. John the Baptist, at the festival of whose nativity there was a general offering from devout persons, who ascended the stairs to deposit in the chapel their gifts in a brazen dish kept for the purpose. This dish (engraved in Nash's "Worcestershire") was preserved at Stanford Court till about the year 1807, when it was supposed to have been stolen during some repairs at the Court. The rock is nearly 200 feet above the Teme, and having become split by the action of the water, the hermit's cells and the chapel have disappeared. A fuller description of this relic, from the pen of the late Sir T. Winnington, will be found in the Worcester Architectural Societies' volume for 1863.

At Redstone, in a rock by the Severn, in the parish of Astley, is a still more important specimen of the medieval hermitage, which was said to be "a place of great resort for devotees of high quality in Papal times," and concerning which Bishop Latimer expressed much apprehension on account of its capacity for concealing large numbers of thieves or traitors. This rock-dwelling was afterwards turned into an ale-house, and in the present century a school was kept in a part of the rock! The entrance to the hermitage was through what is called the chapel; and an arched passage with openings at the sides led to the dormitories (afterwards formed into dwellings), and to the right was the refectory. Over the doorway was an opening, reached by some steps from the interior, from which, according to tradition, the monk or hermit would pray for the safety of passengers crossing the ferry.

There are also caves which may have been hermits' cells in the parish of Hartlebury; in the Red Cliff near Suckley; at Drakelow, near Cookley Wood; also in the hamlet of Alfrick and the parish of Stone. The cell in the parish of Hartlebury is cut in a rock in a secluded part of a meadow belonging to the glebe land. Its roof is supported by two pillars, and two deeply splayed openings like Saxon windows are cut in the rock. The height of the cell is 7 feet; the length, 18 feet; and the width, 12 feet. It appears to have been divided into three compartments—sleeping-room, eating-room, and chapel. "Ardwick's Cell" is the name given to it by the neighbours; but this, I am told, was the name of an individual who once kept

cider there. This little ancient retreat may remind the reader of the lines in the "Faerie Queen"—

"A little lowly hermitage it was,
Down in a dale hard by a forest's side ;
Far from resort of people, that did pass
In travel to and fro : a little wide
There was an holy chapel edified,
Wherein the hermite duly wont to say
His holy things each morn and eventyde ;
Thereby a chrystal stream did gently play,
Which from a sacred fountain welled forth alway."

It has been justly said that hermits were not entirely useless to the community, for many of them, being sincere though mistaken Christians, afforded at least examples of self-denial ; while, from the results of their studies, they were not unfrequently skilled in useful sciences, such as pharmacy, or in arts formerly little practised with skill, such as fine smith's work and horticulture ; and again, as their abodes were usually held sacred even by men of violent and unscrupulous habits, travellers and fugitives often found hospitality and security in the cell of the hermit during disturbed times, or in districts where these could nowhere else be secured.

"My lands I gave to feed the poor
And sacred altars raise,
And here, a lonely anchorite,
I came to end my days,
No more the slave of human pride,
Vain hope and sordid care,
I meekly vow'd to spend my life
In penitence and prayer."

The Goldsmiths' Halls in the Provinces in 1773.

IN a former number of the *Reliquary** we printed an account of the method of conducting the Assay in 1773 at the goldsmiths' halls then at work in the provinces. The account was taken from the printed Report presented to the House of Commons in that year. Copies of the Report are very difficult to obtain at the present day, and owing to the misleading lettering on the back of the volume which contains that at the British Museum, it was with some difficulty that the copy of the Report there was unearthed.† It seems therefore well to complete the account we gave three years ago, by printing those appendices to the Report which enter into other matters of interest and importance with regard to the members and work of the

* Vol. iv. (New Series), p. 34.

† The volume is lettered on the back : "House of Commons—Reports. East India Affairs 1773. 2.—Vol. 32."

goldsmiths' companies and halls at Chester, Exeter, and Newcastle-upon-Tyne. The other provincial offices empowered to assay and mark plate by the Acts of Parliament of 1701-2, viz: Bristol, York, and Norwich, were not, it will be remembered, in operation when the parliamentary inquiry was made, which resulted in the presentation of the Report to the House of Commons.

British Museum *Parliamentary Papers* 1773. Vol. i., 19.

Report from the Committee appointed to enquire into the manner of conducting the several Assay Offices, &c., 1773.

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APPENDIX No. 3.

An ACCOUNT of the Names of the present Members of the Company of Goldsmiths and Watchmakers of the City of Chester.

JOSEPH Duke	...	...	Silversmith.
George Walker	...	...	Ditto.
John Scasebrick	..	...	Jeweller.
Gabriel Smith	...	...	Watchmaker.
Thomas Brown	...	...	Ditto.
Robert Cawley	...	...	Ditto.
John Richardson	...	...	Came in by Birthright, and does not follow the Trade of a Silversmith or Watchmaker.
Thomas Duke	...	...	Came in by Birthright, and does not follow either of the Trades.
James Conway	Served his Time to a Silversmith, but does not follow the Trade.
Eccles	Was formerly a Watchmaker, but has left the Town.

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An ACCOUNT of the Names and Trades of the present Wardens and Assayer of the Company of Goldsmiths and Watchmakers of the City of Chester, and when and at what Times, and by whom, they were respectively elected.

Names of Wardens.	Trades.	When elected, and by whom.
Gabriel Smith, } Thomas Brown, }	Watchmakers.	{ 20 July, 1772, by the Company of Goldsmiths and Watchmakers of Chester.
Name of Assayer.		
John Scasebrick, a Jeweller.		{ 21 October, 1769, by the Company of Goldsmiths and Watchmakers of Chester.

An ACCOUNT when, and before whom, the present Assayer of the Company of Goldsmiths and Watchmakers, of the City of Chester, was sworn in for the due Execution of his Office.

John Scasebrick, the present Assayer, was sworn in for the due Execution of his Office, the 21st of October, 1769, by Charles Boswell, Esq.; then Mayor of the City of Chester.

An ACCOUNT of the Names and Places of Abode of all the Goldsmiths, Silversmiths, and Plateworkers, now living, that have entered their Marks in the Assay Office at Chester :

William Hardwick	...	...	...	Manchester.
Ralph Wakefield	...	...	...	Liverpool.
T. Prichard	...	...	...	Shrewsbury.
Jos. Walley	...	...	...	Liverpool.
John Gimlet	...	...	...	Birmingham.
Christian Thirme	...	...	...	Liverpool.
George Walker	...	...	...	Chester.
George Smith	...	...	...	Warrington.
William Pemberton	...	...	...	Chester.
Richard Richardson	...	...	...	Chester.
George Walker	...	...	...	Ditto.
Ralph Walker	...	...	...	Liverpool.
Mr. Fisher	...	...	...	Ditto.
James Dixon	...	...	...	Chester.
John Wyke and Thomas Green	Liverpool.
Bolton and Fothergill	—
Gimble and Vale	Birmingham.

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An ACCOUNT of the Weight of Plate assayed and marked at the Assay Office in the City of Chester, for Seven Years, distinguishing each Year.

				Ounces.
1766	...	...	...	824
1767	...	...	...	331
1768	...	...	...	314
1769	...	...	...	161
1770	...	...	...	2,176
1771	...	...	...	2,429
1772	...	...	...	2,348
				<hr/> 8,583 <hr/>

APPENDIX No. 4.

Exon March 14th, 1773.

THERE are Five Members now belonging to the Company of Goldsmiths in this City; whose Names are Mr. Thomas Coffin, Mr. Richard Sams, Mr. David Jones, Mr. Richard Jenkins, and Matthew Skinner, Assay Master.

The present Wardens are, Mr. David Jones and Mr. Richard Sams; and were elected on the 7th of August, 1772, by Mr. Richard Jenkins and Matthew Skinner.

The Assayer was elected January 12th, 1757, at a General Meeting of the Company of Goldsmiths, at the Vine Tavern, in the City of Exeter, by Lewis Courtail, Thomas Blake, Thomas Coffin, Richard Sams, and William Browne.

The Assayer of the said Company was sworn by the late Benjamin Heath, Esq., soon after he was chosen.

The Names and Places of Abode of all the Goldsmiths, Silver-smiths, and Plateworkers, now living, that have entered their Marks in the Assay Office in the City of Exeter.—Mr. Edward Broadhurst, Plymouth; Mr. Roger Berryman Symons, Plymouth; Mr. Welch, Plymouth Dock; Mr. Jason Holt, Plymouth; Mr. James Jenkins, Plymouth; Mr. Thomas Thorne, Plymouth; Mr. Benjamin Symons Nathan, Plymouth; Mr. William Eveleigh, Dartmouth; Mr. John Tingcombe, Plymouth; Mr. David Haw[p. 73]kins, Plymouth; Mr. Richard Jenkins, Exon; Mr. John Brown, Plymouth; Mr. Thomas Strong, Plymouth; Mr. William Harvey, Plymouth Dock; Mr. Thomas Beer, Plymouth Dock; Mr. William Coffin, Exon; Mr. Richard Bidlake, Plymouth.

The Weight of all the Plate assayed and marked at the Assay Office for Seven Years now last past, distinguishing each Year:

Plate assayed	lb.	oz.	dwt.
From 7th August, 1765, to 7th August, 1766 ...	329	4	16
From 7th August, 1766, to 7th August, 1767 ...	273	2	0
From 7th August, 1767, to 7th August, 1768 ...	431	4	3
From 7th August, 1768, to 7th August, 1769 ...	485	7	10
From 7th August, 1769, to 7th August, 1770 ...	475	4	11
From 7th August, 1770, to 7th August, 1771 ...	327	6	16
From 7th August, 1771, to 7th August, 1772 ...	290	11	19
From 7th August, 1772, to 7th August, 1773 ...	184	14	17

An ACCOUNT of all the Plate broken and defaced at the Assay Office in Exeter for Seven Years last past, distinguishing each Year.

1765.			
Aug. 25.	Mr. Roger Berryman Symons, Buckles, Chapes, and Spoons, cut, W ^o 9 dwt., Wt.	9	8 0
May 1st.	Mr. John Brown, Buckles, cut, W ^o 7 dwt., Wt.	2	7 18
„ 15th.	Mr. Richard Jenkins, Tea Tongs cut, W ^o 6 dwt. Wt.	1	0 0
1766.			
Sep. 11th.	Mr. Thomas Strong, Buckles, cut, W ^o 7 dwt. Wt.	3	1 19
	Mr. Richard Jenkins, Tongs and Buckles, cut, W ^o 5 dwt. Wt.	3	1 17
	Mr. Richard Jenkins, Buckles, cut, W ^o 14 dwt. Wt.	3	3 7
Oct. 9th.	Mr. William Welch, Buckles, cut, W ^o 7 dwt. Wt.	3	2 0

Oct. 16th.	Mr. Richard Jenkins, Buckles, Chapes, and Tea Tongs, cut, W ^o 6 dwt. ...	Wt.	4	3	12
1767.					
Feb. 19th	Mr. Thomas Strong, Buckles, Chapes, and Spoons, cut, W ^o 14 dwt....	Wt.	3	4	0
June 11th.	Mr. Richard Jenkins, Buckles, cut, W ^o 6 dwt. [p. 74]	Wt.	5	0	6
„ 25.	Mr. Thomas Strong, Buckles, Chapes, and Spoons, cut, W ^o 10 dwt....	Wt.	2	6	17
1768.					
March 19th.	Mr. William Welch, Buckles, Chapes, and Spoons, cut, W ^o 10 dwt....	Wt.	9	9	18
May 1st	Mr. Hawkins, Buckles, and Chapes, cut, W ^o 8 dwt. ...	Wt.	2	11	0
	Mr. Tolcher, Buckles, cut, W ^o 7 dwt. ...	Wt.	0	10	5
June 2d.	Mr. William Welch, Spoons, Buckles, and Chapes, cut, W ^o 10 dwt. ...	Wt.	9	7	9
„ 30th.	Mr. Jason Holt, Spoons, cut, W ^o 6 dwt. ...	Wt.	1	2	0
July 8th.	Mr. Richard Jenkins, Buckles, Chapes, and Spoons, cut, W ^o 4 dwt. ...	Wt.	4	4	10
	Mr. William Welch, cut, W ^o 6 dwt....	Wt.	8	9	4
1769.					
June 15.	Mr. William Welch, Buckles, cut, W ^o 10 dwt. ...	Wt.	2	3	18
	Mr. Hawkins, Spoons, Buckles, and Chapes, cut, W ^o 6 dwt. ...	Wt.	5	2	0
Sep. 14th.	Mr. Brown, Buckles and Chapes, cut, W ^o 9 dwt. ...	Wt.	12	3	7
„ 27th.	Mr. Roger Berryman Symons, Buckles, cut, W ^o 10 dwt. ...	Wt.	2	8	0
	Mr. Richard Jenkins, Buckles, cut, W ^o 6 dwt. ...	Wt.	4	4	5
Dec. 9th.	Mr. John Browne, Buckles. cut, W ^o 6 dwt. ...	Wt.	6	5	5
1770.					
July 5th.	Mr. David Hawkins, Buckles, cut, W ^o 5 dwt. ...	Wt.	3	11	0
Sep. 7th.	Mr. John Browne, Buckles, cut, W ^o 5 dwt. ...	Wt.	14	6	0
„ 29th.	Mr. Jason Holt, cut, W ^o 5 dwt. ...	Wt.	3	8	0
	Mr. Thomas Beer, cut, W ^o 5 dwt. ...	Wt.	2	7	0
Oct. 24.	Mr. William Welch, Buckles and Chapes, cut, W ^o 8 dwt. ...	Wt.	5	8	0
Dec. 6th.	Mr. John Brown, Buckles, cut, W ^o 4 dwt., ...	Wt.	13	0	4
	Mr. Richard Jenkins, Buckles, cut, W ^o 10 dwt. ...	Wt.	7	5	18
	Mr. Thomas Beer, Tea Spoons, cut, W ^o 10 dwt. ...	Wt.	0	4	10
1771.					
Jan. 17th.	Mr. Jason Holt, cut, W ^o 5 dwt. ...	(no entry)			
	Mr. David Hawkins, cut, W ^o 6 dwt. ...	(no entry)			

Feb. 9th,	Mr. Richard Jenkins, Buckles, cut, W ^o 6 dwt.				
		[p. 75]	Wt.	8	7 7
„ 21st.	Mr. John Brown, Buckles, cut, W ^o 6 dwt.,		Wt.	11	10 0
May 24.	Mr. Richard Jenkins, Buckles, cut, W ^o 5 dwt.				
			Wt.	10	3 12
Dec. 5th.	Mr. Thomas Beér, Tea Spoons, cut, W ^o 7 dwt.				
1772.			Wt.	0	10 0
Jan. 2d.	Mr. Roger Berryman Symons, Buckles and Chapes, cut, W ^o 7 dwt.		Wt.	1	4 0
June 25th.	Mr. Thomas Beer, 2 Table Spoons, cut, W ^o 15 dwt.				(no entry)
This was the last Work cut.					

Total Plate defaced for Seven Years last past ... lb. 196 14 8

APPENDIX No. 5.

An ACCOUNT, pursuant to an Order (signed Thomas Gilbert, Esq.), dated the Fourth of March, 1773, of a Committee of the Honourable House of Commons, appointed to enquire into the Manner of conducting the several Assay Offices in London, York, Exeter, Bristol, Chester, Norwich, and Newcastle-upon-Tyne, and the Manner in which Wrought Plate is assayed and marked; and also into the Frauds and Abuses that have been committed, or attempted to be committed, by the Manufacturers or Venders of Gold and Silver Plate and Plated Work.

An ACCOUNT of the Number of Goldsmiths, Silversmiths, and Plateworkers, Freemen of, and inhabiting within, the Town of Newcastle-upon-Tyne, and who have served an Apprenticeship to the said Trade, that are now Members of the Goldsmiths' and Silversmiths' Company of Newcastle, viz. :

John Langlands.
John Kirkup.
Joseph Hutchinson.

[p. 76]

An ACCOUNT of the Names and Trades of the present Wardens and Assayer of the Company of Goldsmiths and Silversmiths of Newcastle-upon-Tyne, and when, and at what Times, and by whom, they were respectively elected, viz. :

Names of Wardens.	Trades.	When elected, and by whom.
John Langlands,	Goldsmith and	{ 3rd May, 1772, by the Goldsmiths' and Silversmiths' Company of Newcastle, for One Year.
	Silversmith	
John Kirkup,	Ditto	
Name of Assayer.		
Matthew Prior,	Music Instrument	{ In the Year 1759, by the Goldsmiths' and Silversmiths' Company of Newcastle.
	Maker and Silver	
	Turner	

An ACCOUNT when, and before whom, the present Assayer of the Goldsmiths' and Silversmiths' Company in Newcastle-upon-Tyne was sworn for the due Execution of his Office, viz. :

MATTHEW PRIOR, the present Assayer, was sworn in the Year 1759, for the due Execution of his said Office, before Matthew Ridley, Esq., then Mayor of Newcastle-upon-Tyne.

An ACCOUNT of the Names, and Places of Abode, of all the Goldsmiths, Silversmiths, and Plateworkers, now living, that have entered their Marks in the Assay Office in the said Town of Newcastle-upon-Tyne, viz. :

Names.	Places of Abode of all the Goldsmiths, Silversmiths, and Plateworkers, now living, who have entered their Marks in the said Assay Office.
John Langlands ...	Newcastle-upon-Tyne.
John Kirkup ...	Ditto.
Samuel James ...	Ditto.
James Crawford ...	Ditto.
David Crawford ...	Ditto.
John Jobson ...	Ditto.
James Hetherington ...	Ditto.
Samuel Thompson ...	City of Durham.
John Fearney ...	Sunderland-by-the-Sea, in the County of Durham.

[p. 77]

An ACCOUNT of the Weight of all the Gold Plate and Silver Plate assayed and marked at the Assay Office, in Newcastle-upon-Tyne, for Seven Years now last past, distinguishing each Year, viz. :

		Silver Plate.		Gold Plate.
In 1766 ...	Ounces	13040	...	—
1767 ...	Do.	12964	...	—
1768 ...	Do.	12970	...	—
1769 ...	Do.	10987	...	—
1770 ...	Do.	11578	...	—
1771 ...	Do.	13495	...	—
1772 ...	Do.	12158	...	—
		<u>87192</u>		

An ACCOUNT of the Weight of all the Gold Plate and Silver Plate broken and defaced at the said Assay Office, in Newcastle-upon-Tyne, for Seven Years now last past, distinguishing each Year, viz. :

		Silver Plate.		Gold Plate.
In 1766 ...	Ounces	262	...	—
1767 ...	Do.	148	...	—
1768 ...	Do.	112	...	—
1769 ...	Do.	210	...	—
1770 ...	Do.	172	...	—
1771 ...	Do.	165	...	—
1772 ...	Do.	125	...	—
		<u>1194</u>		

MATTHEW PRIOR.

Hindolvestone Church, Norfolk.

BY J. LEWIS ANDRÉ, F.S.A.

THE pronunciation of a Norfolk place-name is occasionally but dimly indicated by its spelling; thus Acle is called Akeley; Happisburgh, Hapsborough; Sall, Saul; and Hindolvestone separates into two words, Hindol—vestone. The last-named is a village formed of a straggling collection of houses, such as may be seen in many parts of Norfolk, and appears to have no object worthy of notice except a quaint specimen of "topiary" work before one of the dwellings.* The church, dedicated to St. George, likewise offers no feature of exceptional interest, but, like most old churches, furnishes some



HINDOLVESTONE CHURCH BEFORE THE FALL OF THE TOWER.

points worthy of the attention of the antiquary, both in the structure and its monuments, though it would probably have called for no description in the pages of the *Reliquary* had it not been for the recent unfortunate destruction of the tower of the edifice, which suddenly collapsed and fell, burying the nave beneath its ruins.†

* See sketch at the end of this paper.

† "DEMOLITION OF HINDOLVESTONE CHURCH.—For the last two or three months the tower of Hindolvestone Church has been considered by some to show signs of rapid decay, while others thought the anxiety, if not unnecessary, at any rate exaggerated. The vicar, however, took the former view, relying to a great extent on the opinion of a builder he consulted, and to the fact that with a telescope, weekly, alterations were to be observed, more or less. Feeling strongly that 'prevention is better than cure,' he refused to allow the bell to be rung for service a few weeks since. But nobody realised that danger was so near at hand as the event of Sunday afternoon proved.

"On Sunday morning the usual service was held, and about 3.30, with a very

The following notes on the church and its monuments were taken by the writer in May, 1889, and run as follows :

The edifice consists of a massive-looking and somewhat lofty tower,



HINDOLVESTONE CHURCH, AFTER THE FALL OF THE TOWER.*

a nave with lean-to north aisle of four bays, a south porch in the west bay, and a chancel of two irregular divisions, with a vestry on the

slight warning, the greater portion of the tower collapsed, carrying with it a large space of the roof and walls, and forcing one of the chancel windows some distance into the churchyard. Had it happened during service, there can be no doubt as to fatal results.

"The tower was very massive, and about 80 feet in height, and the most valuable of the stone work of the fabric.

"When the first signs of rapid decay commenced, a fund was opened at Messrs. Gurney's Bank at Fakenham, and already about £380 have been promised or paid. It is earnestly hoped that members of the Church of England and others will extend their charity to this parish of more than 600 inhabitants, which is too poor to help itself beyond the amount collected, and which is thus suddenly deprived of the services of the church.

"There is a Mission Room in which a third service has been held on Sundays, but it is inadequate to seat the church congregation. Subscriptions may be paid to the Hindolvestone Church Fund, or to the Rev. A. H. Skipper, Hindolvestone Vicarage, East Dereham."—*Norfolk Chronicle*, August 6th, 1892.

* We are indebted to the Rev. A. H. Skipper for the loan of this block.

south side, the fabric being entirely Third Pointed with the exception of a Second Pointed piscina.

The tower has a stairs turret in the south-west angle, and the base moulding, or plinth, is covered with beautiful flush flint panelling, the divisions of which are filled alternately with a floriated equal-armed cross, or the initial G of the patron saint surmounted by a crown. The west doorway is blocked up, but has over it three panels, the centre one bearing a shield, the side ones crosses. The west window is a good one of three lights, the belfry windows having a like number of fenestrations. A four-light supermullioned window is at the east end of the chancel, which has poor two-light ones at the sides, the nave windows are mutilated, and the doorways are equally devoid of interest, although the remains of a niche exist over the south entrance.

The interior of the church presents us with a poorly designed but lofty tower arch, with long engaged shafts on the soffits of the jambs, and also on their east faces, which is an unusual feature. The nave arcade has two chamfered orders on octagonal capitals and pillars, the chancel arch being very similar in detail. The doorway into the tower stairs is blocked, but the bell solar, common in East Anglia, remains with its floor carried on moulded girders; the space under it is devoted to the purpose of a coal bin. The chancel retains a Second Pointed piscina in the position so often found in Norfolk, the splay of a window; it has two trefoil-headed arches carried on a circular shaft with moulded capital; the lowered sill of the same window formed a sedile for the clergy ministering at the high altar. Several excellent original vestries remain in Norfolk, as at West Winch and Winterton, but, as is generally the case, they are on the north side, here it is on the south, and was entered by a doorway east of the piscina; the filleted oaken door remains, and there is a plain aumbry in the north wall of the chancel. A good octagonal font stands in the nave with the following objects carved on the bowl, beginning with the eastern face and reading northwards—1. A shield with a plain cross, as the emblem of the patron S. George. 2. A shield with the emblems of the passion. 3. A crucifix. 4. A shield with the verbal emblem of the Trinity. 5. A bull. 6. An angel. 7. A lion. 8. An eagle. Thus the four last panels bear the symbols of the four Evangelists, these are often found on Norfolk fonts, but are usually placed so as to alternate with other figures, and do not follow each other as here. The stem has also panels, and these bear alternately the crowned G or M. A number of the original seats remain, low and narrow, with fleur-de-lis ends, or poppy heads carved with foliage; the westernmost of these benches on either side of the central passage have the ends placed slopingly as at Barmingham, Northwood, and Sherringham, to allow of the free passage of processions by the font. The roofs are all poor and modern.

Within a shallow arched recess in the nave, against the west face of the south jamb of the chancel arch, is a brass in memory of Edmund Hunt, and Margaret, his wife, whose kneeling effigies are seen with those of ten sons and four daughters, as shown in the

accompanying engraving, above the figures are these arms, on a separate plate which comes in awkwardly over the effigies: Per pale *argent* and *gules*, a saltire counterchanged, on a canton of



BRASS OF EDMUND AND MARGARET HUNT, HINDOLVESTONE.

the second, a lion passant (*or* or *argent*). Crest: a leopard's head, erased, collared, and chained. Beneath the figures is the following inscription:

Entered a couple hence dothe by that hatefull death did kill.
 Whiche lybginge lobed as man and wife and bent to God there will.
 Whose names to tell thus weare they called, that death hatheste of life
 Edmon Hunt the Gentilman, and Margret hight his wife.
 Children these had fourtene in all, Daughters four, and Sonnes tene.
 Two Infantes Dged, three marchants weare, Twiers four, and one debine.
 These Huntens huntinge abroad the chuse one Hunt oute hunted the rest.
 Who made this Stone in memory, how God his huntinge blest
 Who hopes by faith heaben for his haben, in Christ that he shall finde.
 Where welcom once no farewell is, suche welcome God us sende.

Obit ille Anno domini, 1558, Octobris ii.

Obit illa Anno domini, 1568, Decembris 3.*

A simple and appropriate memorial of a cleric, consisting of a chalice and inscription, is often found in the east of England; at Hindolvestone there is one such to a former incumbent, the chalice has unfortunately disappeared, but the epitaph remains, and is as follows:

Orate p̄ aīa Thome Warde quōdā vicarii huj' Eccle
 q̄i obiit sexto die Octobr' 3o doī m^o ccccccij^o cui' aīe p̄piciet^{ur}

On another plate is:

Orate p̄ aīa Joh̄is Woodcrofte q̄ obiit
 ultimo die marciij 10 doī m^o cccc lxxxij^o

The following is a fair specimen of the long-winded epitaphs of the latter half of the sixteenth century, and is also on a brass plate:

Here lyeth the deade corps of John Bully whylest he lybed in this/ Towne
 of Hindolveston to the poore & frende and as he lybed/ euen so he died for
 still the poore he had in mynde And for ther/ contynnall releife he devised

* We are indebted to the Rev. A. H. Skipper, vicar of Hindolvestone, for the following extract from the will of Sir Thomas Hunt, son of Edmund Hunt:

"I give to the Vicar and Churchwardens of Hindolvestone, where my house standeth, to the poor for ever 53/4 a year for 6 poor men and women, 2d. apiece every Sabbath day in bread, to the Sexton or Clerk for setting the bread on the table the odd 16d., to the Churchwardens for distributing the same a pair of gloves, and these poor after service if they be willing and have no convenient lett shall come every Sabbath day to the stone where my father lieth, kneeling and shall say the Lord's Prayer, and shall pray to God for the King and Queen then reigning over them and for no other use."

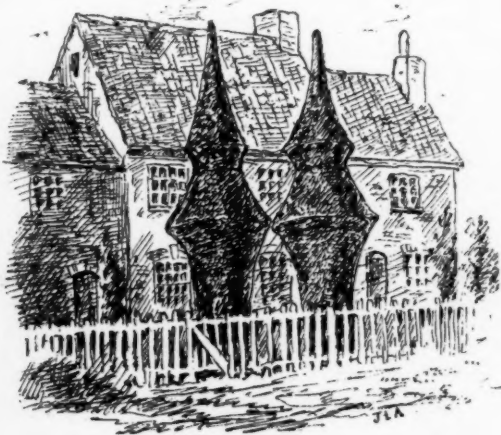
Mr. Skipper adds: "This money (since, I think, the beginning of this century) is now mixed with the other parochial charities, and divided amongst all the recipients twice a year."

by his last will that x. pound shold be/ payde after his deathe unto the Churchwardens and others of/ this sayd Towne to the intent that they sholde buye therewith either/ lande or mylehe kyne to be leatten to searwe from yeare to yeare for/ ever. And the yearely profitf therof comyng to be distributed eberge/ yeare amongst the poore people inhabitinge within ye same towne/ so longe as ye world shall endure: wherfore you poore (to god) be/ thankfull and dayly see you praye that the lorde god may pvide/ for you heare in this towne carefull magnetayners and faithfull/ distributors of this liberall rewarde of your sayd lobinge frynd/ who deyd this lyfe the xix. of August Ino Dni' 1586.

Finally, a brass plate is inscribed as under :

HYNDOLVESTON

HERE LYETH BVRIED YE BODY OF BEATRICE BVLLYE/ DAUGHTER & HEYRE OF DIONYSE SHERINGHAM & LATE/ WIFE OF JOHN BVLLYE WHO DYED THE 24 DAY OF/ NOVEMBER A^O DNI 1621, AND GAVE BY HER LAST/ WILL XX^L TOWARDES THE REPAYRINGE OF THE CHVRCH THERE AND ALSO XX^L TOWARDES YE/ RELEIVINGE OF THE POORE PEOPLE THERE TO/ REMAYNE AS A TOWN STOCKE FOR EVER.



AT HINDOLVESTONE.

Inventory of the Goods of Whalley Abbey, Lancashire, 1537.

WHALLEY ABBEY was one of the most important of the religious houses in the north of England, and a very wealthy one. It was founded by Henry Laci, Earl of Lincoln, who bestowed it on the Cistercian house of Stanelowe in Wirral, with a proviso that if the number of monks rose to sixty they should migrate to Whalley. This was done in 1296, and Stanelowe thenceforth became a cell of Whalley Abbey. The history of Whalley and its abbey may be seen in the well known work by Dr. Whitaker, and there is no need for us to repeat any portion of it here. The house was dissolved in 1537, the last abbot, John Paslew, being hanged for the part he had piously taken in the Pilgrimage of Grace. Very few remains of the abbey are left—little more, indeed, than sufficient to indicate the main features of its ground plan.

The accompanying inventory, taken at the time of the dissolution, will be read with interest, as will also that of the cell at Stanelowe. Both inventories have been recently transcribed from the originals at the *Public Record Office*. We have to thank Mr. W. H. St. John Hope, M.A., for several of the explanatory notes.

State Papers (Henry VIII.), Vol. xii., No. 716.

The Inventorie of all the goodes belonging vnto the monastre of Whalley taken by the Erle of Sussex and other of the Kinges Counseill the xxiiijth day of marche, in the xxviij yere of the reigne of our Souereigne lorde Kyng Henry the eighte /

ffyrste ij large stondinge Cuppes with Covers of Siluer and gilte /
 Itm a nother Cuppe gilte With a Cover / standing vpon thre lyons*
 Itm ij stondinge Cuppes with Covers / parcell gilte
 It' one Salt with a Cover gilte
 It' a basyn parcell gilte / with an Ewer of playen Siluer†
 It' ij stondinge pottes of Siluer
 It' iij playen bowlls of Siluer
 It' one Cover of Siluer gilt /
 It' a basyn parcell gilte /
 It' ij Saltes with one Cover gilte
 It' ij Nuttes‡ harneste with siluer gilte / with ij covers / the one without
 a knoppe
 It' a dosen spones
 It' a nothe' dosen spones with Ragged Knoppes §
 It' iij Drinking Ale Cuppes|| parcell gilt /

Plate
remaynyng
in the
Bowser-
house. ¶

* Such a cup is figured in *Proc. Soc. Antig.*, 2nd S., vol. ix., from Marston Church, Oxon.

† Perhaps for rosewater. ‡ Cups formed of cocoanut shells mounted in silver.

§ Probably the "ragged staff" of the Earl of Warwick.

|| A noteworthy and uncommon item.

¶ Bowser-house, the Bursary—cf. *Rites of Durham* (*Surtess Soc.*), p. 82.

- It' ij Small Cuppes with one cover
 It' a litle stonding Cupp with a Cover playen gilte /
 It' a Goblet with a cover parcell gilte /
 It' ij playen bowlls
 It' a litle pece of siluer
 It' iij Spones broken / and one hole /
 It' a litle masar*
 It' a minstrelles Skochyn and a litle Schochen wth a black lyon †
 It' a stonding Cupp with a cover and an Egle on the toppe gilte /
 It' a nother stonding Cuppe parcell gilte with a cover and a pellican
 on the toppe
 It' ij white Goblettes Pownsed
 It' one white bowlle of Siluer
 It' ij small drinking Cuppes / one gilte and thother parcell gilte
 It' one large standing pownsed bowlle with a cover parcell gilt of my
 lord mountte Egle3 gifte
 It' an Ewer doble gilte with a dragon on the toppe
 It' there iij Siluer bowlls
 It' ij Wyne pottes waying iij^{xx}vj vnces as apperith by the Indenture
 made betwene the Abbottes of Whalley and Cokersand
 It' in the Chefe Chamb^r there / iij ffether beddes / j mattres /
 iijj boulsters / ij coveringes iij^{or} blankettes of ffustian / iij^{or}
 blankettes of Clothe and vj coverlettess /
 It' in the parlor benethe ij fether beddes / ij bolsters / j pillowe of
 Downe / j covering / iij couerlettess ij p^r fustians
 It' in the better Galary Chamb^r ij fether beddes / ij bolsters / ij
 couerynges / ij couerlettess / ij pares of blankettes /
 It' in the othe^r Galary Chamb^r ij matres ij bolsters / iij^{or} coverlettess
 It' in the ouer Bisshoppis Chamb^r iij ffether beddes iij bolsters iij payer
 of blankettes the one of ffustian and the othe^r ij of clothe /
 ij Coveringes iij coverlettess
 It' in the middell Bisshoppis Chamb^r j ffether bedd / j bolster j payer
 of blankettes / j covering / j couerlett / and a Couering of Say /
 It' in the lower Bisshoppis Chamb^r ij ffether beddes / ij bolsters /
 iij blankettes / j covering / and iij coverlettess
 It' in the ladis Chamb^r vj matres / ix couerlettess / iij coueringes and
 pillowes vj /

* A maple-wood bowl mounted in silver. Masers were among the most common of vessels in the middle ages. Even among a fifteenth century list of the "necessaria" of a religious novice one item is "j ciphus murrens" (*Notes and Queries*, 5 S., vii. 384). See also an exhaustive account of all masers known to be preserved at the present day, by Mr. W. H. St. John Hope, *Archæologia*, vol. I.

† The "black lyon" was no doubt a heraldic charge, probably that of some family in the neighbourhood. The coucher book of the abbey contains several references to payments made in regard to the minstrels.

‡ This is an interesting entry relating apparently to some unusual and unexplained intercourse between the Cistercian monks of Whalley and the White Canons of Cokersand.

§ The hostery, i.e., the Guest House. It was evidently a building of some importance and comfort from the names and contents of the rooms.

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ffyrste ij large stondinge Cuppes with Covers of Siluer and gilte /
Itm a nother Cuppe gilte With a Cover / stonding vppon thre lyons*
Itm ij stonding Cuppes with Covers / parcell gilte
It' one Salt with a Cover gilte
It' a basyn parcell gilte / with an Ewer of playen Siluer†
It' ij stonding pottes of Siluer
It' iij playen bowlls of Siluer
It' one Cover of Siluer gilt /
It' a basyn parcell gilte /
It' ij Saltes with one Cover gilte
It' ij Nuttes‡ harneste with siluer gilte / with ij covers / the one without a knoppe
It' a dosen spones
It' a nothe^r dosen spones with Ragged Knoppes §
It' iij Drinking Ale Cuppes|| parcell gilt /

* Such a cup is figured in *Proc. Soc. Antiq.*, 2nd S., vol. ix., from Marston Church, Oxon.

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Plate
remaynyng
in the
Bowser-
house. ¶

Plate
remaynyng
in the
Bowser-
house.

Plate
remaynyng
at
Cokersand †

The
hostery. §

- It' ij Small Cuppes with one cover
 It' a litle standing Cupp with a Cover playen gilte /
 It' a Goblet with a cover parcell gilte /
 It' ij playen bowll^{es}
 It' a litle pece of siluer
 It' iij Spones broken / and one hole /
 It' a litle masar*
 It' a minstrelles Skochyn and a litle Schochen wth a black lyon †
 It' a standing Cupp with a cover and an Egle on the toppe gilte /
 It' a nother standing Cuppe parcell gilte with a cover and a pellicaⁿ
 on the toppe
 It' ij white Goblettes Pownsed
 It' one white bowlle of Siluer
 It' ij small drinking Cuppes / one gilte and thother parcell gilte
 It' one large standing pownced bowlle with a cover parcell gilt of my
 lord mountte Egle³ gifte
 It' an Ewer doble gilte with a dragon on the toppe
 It' there iij Siluer bowll^{es}
 It' ij Wyne pottes waying iiij^{xv} vn^{ces} as apperith by the Indenture
 made between the Abbottes of Whalley and Cokersand
 It' in the Chefe Chamb' there / iij ffether beddes / j mattres /
 iiij boulsters / ij coveringes iiij^{or} blankettes of ffustian / iiij^{or}
 blankettes of Clothe and vj coverlettes /
 It' in the parlor benethe ij ffether beddes / ij bolsters / j pillowe of
 Downe / j covering / iij couerlettes ij p' fustians
 It' in the better Galary Chamb' ij ffether beddes / ij bolsters / ij
 couerynges / ij couerlettes / ij pares of blankettes /
 It' in the othe^r Galary Chamb' ij matres ij bolsters / iiij^{or} coverlettes
 It' in the ouer Bishoppis Chamb' iij ffether beddes iij bolsters iij payer
 of blankettes the one of ffustian and the othe^r ij of clothe /
 ij Coveringes iij coverlettes
 It' in the middell Bishoppis Chamb' j ffether bedd / j bolster j payer
 of blankettes / j couering / j couerlett / and a Couering of Say /
 It' in the lower Bishoppis Chamb' ij ffether beddes / ij bolsters /
 iij blankettes / j covering / and iij coverlettes
 It' in the ladis Chambⁿ vj matres / ix couerlettes / iij coueringes and
 pillowes vj /

Plate
remanynng
in the
Bowser-
house.

Plate
remanynng
at
Cokersand †

The
hostery. §

* A maple-wood bowl mounted in silver. Masers were among the most common of vessels in the middle ages. Even among a fifteenth century list of the "necessaria" of a religious novice one item is "j ciphus murrens" (*Notes and Queries*, 5 S., vii. 384). See also an exhaustive account of all masers known to be preserved at the present day, by Mr. W. H. St. John Hope, *Archæologia*, vol. I.

† The "black lyon" was no doubt a heraldic charge, probably that of some family in the neighbourhood. The coucher book of the abbey contains several references to payments made in regard to the minstrels.

‡ This is an interesting entry relating apparently to some unusual and unexplained intercourse between the Cistercian monks of Whalley and the White Canons of Cokersand.

§ The hostery, i.e., the Guest House. It was evidently a building of some importance and comfort from the names and contents of the rooms.

The hostery.	It' in the Kinges Receyvours Chambr j ffether bedd j bolster j matres a noy bolster iiij ^{or} couerlettes / and ij Paier of blankettes
	It' xx payer of lynen Shetes
	It' x payer of Canvas
	It' iij old coueringes vnseruisable
	It' iij Pillowes of Downe /
	It' ij Carpettes
	It' v hangynges vnto beddes
	It' iiij ^{or} borde clothe ³ and iiij ^{or} coppeborde clothe ³
	It' xxvj quyshions
	It' x candilstickkes
The abbottes Chambr	It' there his owne bedd / j matresse with blankettes / and a little covering /
	It' in the vtter Chambr j ffetherbed / iij coverlettes / ij blankettes / and a bedd for his chamberlayen
The Abbottes Lyuyng Chambr	It' there j cuppeborde
	It' a longe Settell
	It' ij Chayers
	It' iij Carpettes /
The Buttery	It' one dosen of old quishiens of verdors*
	It' a hanging candilstikt in the middeste of the chambr
	It' there ij bordeclothes of Diaper
	It' a nothe ^r bordecloth and ij wassing towelles of diaper
	It' xvij Napkins of Diaper
	It' xij bordeclothes for the hall†
	It' viij towelles for the hall
The Brewe- house	It' xx Napkins
	It' xij candilstickkes
	It' there ij leades
	It' a mesheffatt
Bakehouse	It' j kelingleade
	It' j killer §
The Abbottes Kytchen	It' there j leade
	It' there iiij garnisste of pewter vessell
	It' there more ij dosen of vessell /
	It' xj brasse pottes
	It' x pannys
	It' ij ffrying pannes
	It' iiij ^{or} Paier of Pothokes
	It' ix Rosting Spites
	It' ij brasse morters w th a pestell
	It' ij brassen ladells
	It' j Scomer of brasse ||
	It' j Scomer of Iron
	It' j grydeyron
	It' iiij ^{or} Brentubbe ³ ¶
	It' other Tubbe ³ and haxe heddes xij
	It' ij Dressyng Knyve ³

* Verdors—tapestry work. † Hanging candlesticks are rarely, if ever, mentioned.

‡ The hall, *i.e.*, the frater (or *refectorium*). § Killer. Perhaps a cooler.|| Scomer, *i.e.*, a skimmer for skimming scum. ¶ Brentubbes, *i.e.*, bran tubs.The
GrangeThe Convent
KitchenA litle
Chambr in
Dortor*The litle
Revestary
next vnto
the lybraryThe foresaid
litle
Revestary
next vnto
the Galary.

The Grange	It' ther j draughte oxen
	It' vj Steris of iiij yeres
	It' viij Steres of iij yeres
	It' xij Steris of ij yeres
	It' vj Steris of one yere /
	It' Ewes iiij ^{xx}
	It' hogge shepe iiij ^{xx}
	It' x Weynes
	It' xij horses ffo' the Ploughe and Carte
	It' there vj pottes
The Convent Kitchen	It' iiij pannys
	It' ij Spyttes
	It' j brassen mortar
	It' j Pestell to the same
	It' xxxi disshes
A litle Chambr in Dortor*	It' xxij doblers
	It' xxvii Sawyers
	It' there xv Chalizes with there Patens / All gilte /
	It' there a large Crosse of Siluer and gilte w th ij Imagis of Mary and John
	It' another Crosse with the iiij ^{or} Evangelistes gilte
	It' a large holywaterffatt with a Sprinkell of Siluer and parcell gilte
	It' ij Small Sensouers of Siluer and gilte
	It' one Crowche† of Siluer and gilt with a staff of Siluer
	It' a nothe ^r crowche of Siluer and gilt sett with Safou's w th out a staff
	It' ij Candelstikkes of Siluer parcell gilte
	It' a litle Shippe ffo' ffrannconscience with a spone of siluer parcell gilte
	It' a bell of Syluer without a clapper
	It' a Payer of Crewettes of Siluer and gilte /
	It' a nothe ^r payer of Crewettes of Siluer
	It' a miter of Siluer and gilte sett with Safou's Emorodes balas and turkesses and also perls as evill as can be /
	It' a nother miter made all of Nedeleworke
	It' a payer of Knettegloves with a roose of gold imbroydered Sett with Perle and ij small Safou's in eyther of them /
	It' there one cope. venise gold. with my Lord Mounte Egle ³ Armes§
The foressaid litle Revestery next vnto the Gallery.	It' a nother of Clothe of golde with the seid lord Mounte Egle ³ Armes
	It' a nothe ^r of Clothe of Bawdeken with an Image of Jhesus on the briste
	It' a nothe ^r Tynsell Satten with a Crowne ouer the breste of the seid lorde mounte Egle ³ Armes || gifte
	It' a nother of white Damaske Bawdekyn with an Image of Saincte Marten on the breste

* This little chamber was probably over the vestry, in the north end of the dorter against the transept wall, as at Netley, Kirkstall, etc.

† The library and gallery are evidently synonymous terms applied to the upper story of such a covered passage to the farmery from the cloister as at Fountains and Kirkstall. It would be interesting to ascertain where the "litle Revestary" exactly was.

‡ Crowche—a crosier (see *Archæologia* LII.)

§ Sir Edward Stanley, created Lord Monteagle, 6 Henry VIII., died 1524. His arms were: *argent, on a bend azure, three stags' heads caboshed or, with a crescent for difference.*

|| The word "Armes" has been altered to "gifte."

The foresaid
little
Revestary
next vnto
the Galary

It' ij other of Redvelvett imbroidered with fflowers
 It' a nother of white course Satten imbroidered wth roses of gold
 It' ij other of grene velvett brannched
 It' ij other of Satten of bridges imbroydered with doble / W / and
 Ploughes*
 It' ij oy' of Redd doble Sarsenett wth fflowers & nedelwerke
 It' a nothe' of black velvett imbroidered with a Posie of gold *lettres*
 It' a nothe' of velvett vpon velvett white
 It' ij other copes old of grene bawdekyn with M of gold imbroidered
 on the breste of eyther of them
 It' a nother cope gevenvn to the sequestern† that had the keping of all
 thesoid copes
 It' there one vest' of Redclothe of gold with an Image and a crosse
 on the bak with Tynnacles ffo' a Deacon and Subdeacon
 belonging to the same /
 It' a nothe' of Clothe of Bawdekyn wth a Crucifix on the bak wth all
 thinges there vnto belonging for Deacon and Subdeacon
 It' a nother of blake bawdekyn in likemanner with all thinges there-
 vnto belonging for Deacon and Subdeacon
 It' ij baners of Sarsenett whereof j redd and thotho' grene
 Itm' there a vestm' of black velvett wth a posy of *lettres* of gold
 imbroidered with thinges there vnto belonging for Deacon and
 Subdeacon
 It' a nothe' vestm' of Redvelvett with a Crucifix curiously imbroidered
 with all thinges there vnto belonging for Deacon and Subdeacon
 It' a nother vest' of grene velvett with an Image of Sencte Michell
 imbroidered on the bak with all thinges there vnto belonging for
 deacon and subdeacon
 It' a nothe' vestm' of white coursse satten imbroidered with an Image
 of the Trynitie on the bak with all thinges there vnto belonging
 for deacon and subdeacon
 It' a nothe' of Redbawdekyn with a blewe crosse with all thinges
 therevnto belonging ffo' Deacon and Subdeacon
 It' a nothe' old vestm' of coursse Redbawdekyn with all thinges there
 vnto belonging for Deacon and Subdeacon
 It' a nother old vestm' of blak velvett imbroidered wth doble / W /
 with all thinges therevnto belonging for deacon and subdeacon
 It' anothe' old vestm' of blewe coper tynsell with all thinges there
 vnto belonging fo' Deacon and Subdeacon
 It' a nother old vestm' of blew bawdekyn with all thinges there vnto
 belonging fo' deacon and subdeacon
 It' there be xvj other vestmentes of Dornyx and ffustian that are dayly
 occupied in the Church

The
Standard in
the
Churches

The Store
house

It' there in Iron by estimacon x*
 And in leade by estimacon lx ston
 Robt Sussex Wyllam leylond henry ffaryngton
 Anthony ffitzherberte John Claydon prest

* Evidently the badge or rebus of the donor. It would be interesting to ascertain who this was.

† Sequestern—sacristan.

‡ The press or cupboard for vestments, probably standing in the choir aisle.

Inventory of the Goods of the Cell of Stanlowe, 1537.

P.R.O. Exch.: Church Goods, Q.R. 118.

Stanlowe
in Com. Cestr.

The Inventory of the gudes & cattalles at the Sell of Stanlowe belongyng to the late monastery of whalley taken & examyned before Richerd Snele Esquyer & Thomas Burgoyne Audytt^d the xvij day of Ap^rell in the xxviiij yere of the Reign of Kyng Henry the Eight.

The Chappell*

ffyrst a Vestement of Rede Sylke Bawdykyn w^t all thynges thervnto belongyng for the p^rest w^tout any deacon or subdeacon
Itm A nother vestement of olde dornyx w^t all thynges thervnto belongyng for the p^rest
It' on challes of Syluer w^t a patton parcell gylt — the value liij^s iiiij^d†
Itm on other olde vestement to serue for lent‡ cheked w^t out an albe
It' ij old alterclothes
Itm an alter table of allyblaster w^t a blewe clothe hangyng before the same‡
Itm on Image of o^r lady of grace old gylte w^t playtes of Syluer opon the ffeyte & xv pens naylled abowte the tabernacle§
Itm Image of wode of seynt michell
Itm on lytyll Image of Allyblaster of Saynt [John Baptist] Kateryn||
Itm' on other Image of Allyblauster of Saynt John baptist
Itm' ij Crewettes
It' ij Sacaryng belles¶
It on olde dyoper Towell.
It' at the ende of the sayd alter an Almyr of wode
Itm' on candylstyk of Jerne**
Itm' ij alter candylstykes of latten
Itm' ij new Tapers of waxe lytyll wasted

* The house must have been a very small one, and it is curious to find the church called the chapel. Apparently it was a small building with a gable containing a single bell.

† Against this item in the margin is written the signature "thōas burgon."

‡ From these and other entries it would almost look as if the inventory had been taken during Lent. This, however, cannot have been the case. Henry VIII. succeeded on April 22nd, 1509, the 17th of April in the 28th year of his reign would therefore be April 17th, 1537. Easter Day in 1537 fell on April 1st, and perhaps the true interpretation is that the order of services had been suddenly interrupted during Lent, and the Lenten things left as they were. From some of the later entries it seems that the chapel was in process of transformation into a sort of lumber store, thus indirectly corroborating the theory that it was not used for divine offices at the time of the Commissioners' visit.

§ Silver pennies nailed to it as offerings.

|| The words in brackets are erased in the MSS.

¶ In the margin against this item is marked "def on" ** Jerne—Iron.

- Itm' Dyuerse other small candylles of Waxe hangyng before the sayd
 Image of o' lady
 Itm' on lampe hangyng in Brasse
 Itm' ij new tryneylls of waxe* lytylle wasted
 Itm' on Alter clothe to hange before the Alter ffrenge w^t rede sylke
 bawdykyn
 Itm' on other dyoper Towell
 Itm' on olde hangynge for lent to hange before the Alter
 Itm' on lytyll pyllowe to ly the boke opon at the mase tym
 Itm' on old maseboke of parchment
 Itm on old procession crosse of Brasse
 Itm' on lytyll Bell hangyng in the ende of the chapell
 Itm' on pyxe of Brasse w^t a Canopy
 Itm Cattall xxij whearof iiij of on yere olde / v of ij yers hold / v of
 iij yers olde & other iij of iij yers hold called efferes & v Kyen
 Itm' ij oxen claymed by Antony derwen
 Itm' on horse ij mares & on colt / wyche mares & colte are claymed
 by Antony derwēte x John Whyttacar †
 Itm' v score Sheype & xxxij lambes
 Itm' vij Swyne
 Itm' an olde Baner clothe of old Tuyke
 Itm' in the Berne by estymacyon vj Thrayf‡ of vnthrashen Barlycorne
 Itm' in the Garner by estymacyon iij hopes of Berly & peyse together
 Itm' on Bushell of grene peyse claymed by William Whytall
 Itm' on Bushell of whete
 Itm' xvj Bushelles of Berly by estymacyon [blank]

 Itm' owt of the s'uanntes chamber j Crowe of yerne j spade / on
 Teyme of yerne / ij yokes / iiij payer of old tracs / on payer of
 canvas shetes / on Blanket / ij Couerlettes on bedecase nowe
 layde in to the chapell
 Itm' in the sayd Chambr on Coumbe§ or Tubbe
 Itm' in the madens chamber on payer of Canvas Sheytes on Couerlete
 / on Blankett / on matteres verely old now [broken] brought in
 to the chapell
 [Itm' in the sayd chamber on Copebord & on Cowfer|| verely old]¶
 Itm' owt of the Buttery on measelen** basen & an Ewer (verely old &
 broken)†† / on chaffyng dyshe iij Counterfettes ‡‡ otherwyse
 called podngers of pewter whearof on olde / ij candylstykkes of
 latten brought into the chappell

* Tryneylls of waxe—coiled wax tapers.

† Against this item is written in the margin "sold for xxij^s iiij^d"

‡ Thrayf or Thrave—a north country word for twenty-four or twelve sheaves of wheat.—Halliwell's *Dictionary of Archaic and Provincial Words*, 867.

§ Comb—a vat.

|| Cowfer—Coffer.

¶ The words in square brackets have been erased in the MSS.

** Maslin is a yellow metal like brass.

†† The words in round brackets are an interlineation.

‡‡ According to Halliwell, pieces of imitation crockery were known as counterfeits. Those mentioned in the inventory seem to have been pewter dishes for puddings.

Itm' in the seyd Buttery an old coumbe or tube on old Almerý on old cofer & iij [blank]

Itm' owt of the Kechen iij Brasse pottes ij Brasse posnetes on old brasse pane on ffrying pan vij pewther dyshes on chaffyngdyshe ij cobernes iij Spyttes on branderne brought into the chapell

Itm' in the Brewyng house on brewyng leade ij Tubs on troughe ij old standes

It' in the wayne house ij cartes on ladder ij newe plowes

Itm' owt of the same waynehouse on payer of plow yernes sett into the Chapell

Itm' in the same waynehouse on plow & on harrowe

Itm' w^t in the compase of the hole house xij bedstokes

It' ij bukketes fallen in to the well

Itm' in the hall on long borde on [flowerhorne] fflowerme on lytyll counter iij queshens iij chayrs & glasse in the ij wyndows of the same hall by estymacyon xviiij ffoyte

Itm' on croft called [blank] sawen w^t peyse conteyng by estymacyon [blank]

It' ij Croftes at the cowhouse sawen w^t &c by Jamys Bushel & William Dayson for half partes

Me^{dm} that William Whyttall is admytted to the possessyon Custody & Kepyng of the sayd Sell w^t the appurtenances & all guddes & cattalles afforesayd to the Kynges vse vntyll the Kynges pleaso^r be further knowen

Rychard Sneyde

Thomas Burgoyne

The Chester City Companies.

II.

BY HENRY TAYLOR, F.S.A.

"THE Society and Company of Barbers, Chyrurgions, Waxe Chaundlers and Tallow Chaundlers of the Cittie of Chester."

The late Mr. Thomas Hughes, F.S.A., my predecessor in the office of Hon. Sec. of our local Archæological Society, and an eminent authority upon the history of his native city, in speaking of this Company in the *Cheshire Sheaf* says: "Chester Barbers were prominent citizens, ranking with and exercising most of the functions of Surgeons and Physicians. They dressed wounds, drew teeth, bled their patients in more ways than one, made up ointments and pills calculated either to kill or cure in all sorts of disorders as were to be found anywhere within our ancient walls. Excellent artificers in the making of wigs and perukes they earned full many an honest penny in the plaiting and adornment of pigtails, another of the vanities affected by our grandsires."

I have been unable to ascertain if any of the charters of this Company still exist, but recently I had the privilege of perusing one of the three books belonging to the fraternity, which are the only muniments they possess. This book is intituled "The Register Book" of the Company for the years 1606-1698. Mr. J. Cordy Jeaffreson, who some few years ago inspected the Chester City Records on behalf of the Historical MSS. Commissioners, saw this volume, and in his report says of it, "This volume contains matters that deserve the consideration of writers of the social history of Chester in the seventeenth century." I quite agree with him, and have no hesitation in saying that it ought to be edited and printed. I hope that some local medical antiquary may in the near future take up the subject. The first part of the Book contains the orders made for the government of the Company and the forms of oath to be taken by the brethren on admission to the fraternity, and by the officials on acceptance of office. Then follow the minutes of each meeting, with the names of all those present; the accounts of the receipts and disbursements in each year, and at the end is a register of each apprentice taken by every member.

One of the early entries is a full minute of an agreement made at the Common Hall of Pleas of the City between the Company and that of the Painters, &c., on the one part, and the Mayor and Corporation of the other part in 1613, whereby on payment of a fee farm rent of 2s. per annum the two Companies were to have the joint user, as a meeting house, of the tower on the City Walls now known as King Charles's Tower, which was then in a ruinous state, on condition that they put it into good order and so maintained it. Subsequently they appear to have allowed several others of the City Companies, viz., the Bakers, Coopers, Butchers, Weavers, Joiners, and Clothworkers, to hold their meetings in it on payment to them of an annual rent, so that the tower became quite a guild-house. It was then called—as its real name is to this day—"The Phoenix Tower," from the stone over the lower door bearing the arms and crest (the latter a Phoenix) of the Painters' Company. The date on the stone is 1615, which I take it is the date when the Companies had completed the repair of the tower and taken possession of it. I find the following entry in the book, which shows that Randle Holme, the third of that name, and the author of the "Academy of Armoury" was the sculptor of this stone:

"1692—1693 Jan: y^e 10th paid Mr. Holme for y^e stone which stands
over y^e phoenix doore 00 18 00
"Paid Edward Nixon towards y^e putting it up ... 00 06 0j"

I have chosen the following entry as being at an interesting period, to show how each minute of a meeting is headed:

"Memorandum that on the second day of July being our election and Court day for the Companie of Barbers Chirurgions, Wax and Tallow Chaundlers within the Cittie of Chester, Mr. Robert Thorneley, Barber, Chirurgion, and Robert Stone, Tallow

Chaundler, were elected Aldermen, and John Looker, Tallow Chaundler, and John Throp, Barber, were chosen to be Stewardest and Serchers for one whole year from the second day of July 1646 untill July 1647 Mr. Charles Walley the Mayor of the Cittie this year being yelded uppon conditions to the Parlement and Mr. William Edwards made Mayor to next Michaelmas after &c., &c., and Mr. John Win Ironmonger and Mr. Richard Sproston Sheriffs, 1646."

The members of the Company were undoubtedly staunch Royalists, as evidenced by the entries in the book relating to the procession and subsequent banquet they made and held on the occasion of the Coronation of King Charles II. I do not quote these entries, as they are somewhat similar to those in the last paper on the occasion of the annual midsummer show.

Each year there is a payment "Given to the Ringers of Bow Bell, vs." This has reference to the ringing of the great bell of the Cathedral which from time immemorial to this day is rung every night at nine o'clock. And another payment "paid towards St. George's plate, v." "The Chester Cup" now takes the place of St. George's plate. Later on, when the subscription towards the race had been increased, the following resolution was passed:

"July 13th, 1762. It was at a meeting held at the Phoenix agreed and ordered that no more than the sum of ten shillings be paid towards the City Plate for the future, and it is further agreed that there be not anything paid for the future towards the nine o'clock bell."

The Company appear to have been very zealous in the maintenance of their privileges, and frequently had recourse to the law. The following entries throw a side light upon the manners of the times:

"Paid Mr. Holme his chardges and fees in our sute	02	04	00
"Item for a pottle of sacke to bestow upon Mr. Recorder for his trouble in our sute	..	...	00 02 08
"Paid Mr. Recorder when we joyned issue	...	00	10 00
"Paid for a sugar loafe to be sent the Recorder's wife	00	04	08"

While the following entries show that the fraternity suppressed all outsiders:

"1658 October 11, spent about putting doune a forren barber in Handbridge at John Fletcher's father's.
 "1664 October 17, given and spent about a barber that trimmed at St. Martin's Church."

Yet it is evident that the Company were not averse to admit strangers within their community on their paying the regulated fee, as numerous entries in the book testify.

The following abstract of an order shows that the members of the Company were strict observers of the Sabbath:

"1680 seconde of July, ordered that no member of the Company or his servant or apprentice shall trim any person on the Lord's Day commonly called Sunday."

These few extracts from this Register Book will give the reader a small idea of the contents of a book which, as I before stated, ought most certainly to be printed.

I have been unable to ascertain if the Bakers' Company or that of the Saddlers and Curriers have any books in existence, but I fear they have not. The Charter of the Bakers' Company is dated at Westminster on the 5th July, 6 Edward VI. (1553), confirming a previous Charter of the 18th December, 11 Henry VII. (1496), whereby Arthur, Prince of Wales, the eldest son of the King, by virtue of his office of Earl of Chester, confirmed the Bakers of Chester in their ancient monopoly and privileges, and reconstituted their Company. Mr. Jeaffreson says that this Charter "has been greatly injured by fire and moth and mould, and is in a filthy state." Mr. Hemingway says of it that "it is written partly in abbreviated Latin and partly in English, and the great seal appending is in good condition;" and he goes on to say that he gathers from a MS. of the late Rev. Thomas Crane, "that the Company of Bakers existed in Chester long before there was a mayor in the city, for the Company is acknowledged by the highest authority to have existed from time immemorial." Mr. Crane is evidently right, for on the Chester Palatinate Recognizance Rolls I find the following entry:

"21 June, 1463. The Mayor and Sheriffs of the City are ordered to enforce the ordinance which had prevailed *time out of mind* in the City, that no one but such as had joined the craft of bakers of the City, and deposited their mark in wax, that their bread might be known, should make or sell bread in the City, and that bread baked out of the City should not be sold in the City excepting on market days, and that all bakers of the City should grind their corn at the Mills of the Dee. (10 and 11 Edward IV.)"

These Mills in ancient times belonged to the Earldom of Chester. They are still in existence, but are now owned and worked by a worthy city alderman, whom we Cestrians claim to be the present representative of the well known "Miller of the Dee," whose memory is preserved by the ancient song.

As to the Saddlers' Company, I find on the Chester Palatinate Recognizance Rolls the following entry:

"1471-2. March 8th. Charter of liberties to the Saddlers of the City of Chester to endure for forty years that no one should exercise the art of a Saddler within the City without permission of the Stewards, Aldermen, Masters, and occupiers of the said art under a penalty of 100/-, half of which was to be paid to the Earl of Chester and the other half to the said Stewards for the support *pagine luminis et ludi corporis Christi*."

This latter evidently has reference to the Midsummer Plays, which have been previously mentioned.

Miscellanea.

[Under this heading, we propose for the future, to devote a small space to Short Notes on subjects of antiquarian interest, which do not call for long papers, and we shall be very glad to receive from our readers, contributions to this portion of THE RELIQUARY.]

A Spoon=fork, said to have belonged to Lord Bacon.

IN a former number of the *Reliquary*,* we gave an illustration of a silver-gilt cup, made for Sir Nicholas Bacon (the father of Lord Bacon) from the metal of the Great Seal of Philip and Mary, of which he had been Lord Keeper. That cup was one of three, and is now missing, although its existence was noted in 1854, and one of its fellows was exhibited in 1890 before the Society of Antiquaries. The cover, it may be remembered, was surmounted by the Bacon crest, a *boar passant*.

Our attention has recently been directed to another Bacon relic which is also, we are given to understand, missing. It is the highly interesting article figured in the accompanying illustration, and is said to have belonged to Lord Bacon himself. In 1848, when the engraving was first published, it was in the possession of Mr. Basil Montague, and we hope that by reproducing the illustration, attention may be directed again to it, and lead to the re-discovery of so remarkable an article.

It will be seen that it is a combination of a fork and spoon, being so formed that the bowl of a spoon could be attached to the prongs of a fork. Spoon-forks of this kind, although very uncommon, were not altogether unknown. They were used for eating green ginger, of which our forefathers seem to have been remarkably fond.

Mr. Cripps says that such spoon-forks were frequently mounted with crystal, as was the Bacon spoon-fork, the stem of which terminated in a silver mounting to which was fixed a boar passant very much like that on the cover of the Stewkey Cup.† The length of the Bacon spoon-fork, including the crest, is given as five inches, and its weight as 1 oz. 4 dwt. 18 grains.

With regard to spoon-forks for green ginger, it may be noted that in 1452 the executors of Mr. William Duffield, a canon residentiary of York, Southwell, and Beverley, recorded 4s. 6d. as being the value "j cocliaris longi cum furca pro viridi zinzibo,"‡ which had belonged to that wealthy ecclesiastic; and in 1515, "a sponne wth a forke" § is mentioned in the will of Margaret Grey. These, however, may have been (although it is scarcely likely) spoons with a fork at the opposite end of the stem, similar to a small one now in the British Museum. More definitely corresponding in character to

* Vol. v. (New Series), p. 46. † *Test. Ebor.*, III., 131.

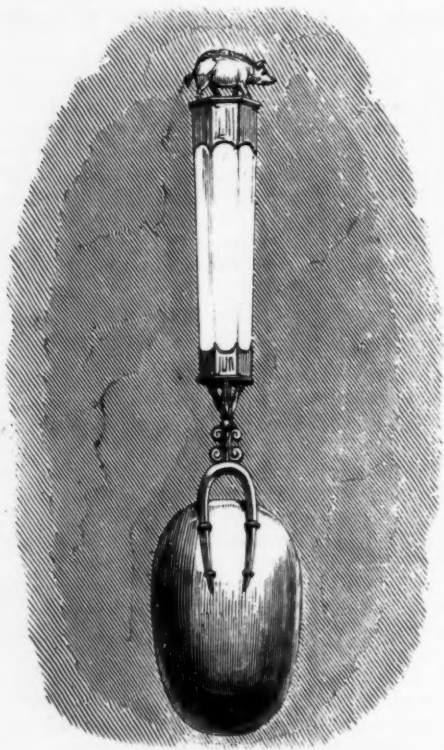
‡ *Norfolk Archaeology*, quoted in *Archæologia* LIII., 123.

§ cf. illustration, p. 46, *Reliquary*, N.S., Vol. v.

the Bacon spoon-fork, were probably some cited by Mr. Cripps from the inventory of Lady Hungerford, who was attained in 1523.

Itm too forkes with ther spones doble gylte to eete grene gynger with all
Itm one forke with hys spone parcell gylte to eete grene gynger with all. *

In these latter instances we may almost certainly assume that the spoon-forks mentioned were very much in keeping with that which



SPOON-FORK, SAID TO HAVE BELONGED TO LORD BACON.

is said to have belonged to Lord Bacon, having separate spoon bowls, which could be attached or not, to the prongs of the forks at the pleasure and convenience of the persons using them.

* *Old English Plate* (4th edition), p. 315, which see also as to the history of forks generally.

It may be as well to point out that the form of the bowl of the Bacon spoon is of an apparently later type to that of the ordinary spoons of that period. This may probably be explained from the character of a combination of spoon and fork, and the difficulty there would have been in fitting a spoon bowl of a more round shape to the prongs of a fork.

We trust that by calling attention to the existence in 1848 of this most interesting article, its present possessor may be discovered, and its whereabouts ascertained. So far as we are aware, nothing similar is known to be in existence, and whether it actually belonged to Lord Bacon or not, its own intrinsic curiosity is great enough to warrant a search being made for it. That the spoon-fork belonged to some member of the Bacon family is clear from the crest, even if it should not be possible to connect it with the person of the great Lord Bacon himself.

A note on the colour described as "Blodius."

UNCERTAINTY has been expressed at times regarding the colour which was signified in the middle ages by the Latinized word "blodius," some persons having asserted that it was used to signify a colour of a red, or blood hue. We do not suppose that any one who has made the documents of the middle ages a familiar study, has ever entertained much doubt as to what the colour which was expressed by the word "blodius" really was. As, however, some people will not easily be persuaded without seeing a proof before them in black and white, we think that the following examples of the use of the word may be of use. They place beyond any possibility of doubt the real significance of the word, and other persons besides those who may have been uncertain as to the meaning of the word, may be glad of definite instances of its undoubted significance.

In the first place, as evidence that "blodius" did not mean red or blood coloured, the following instances are quite decisive. In the *Fabric Rolls of York Minster** there are lists of the goods of that church, compiled somewhere about the year 1500. On p. 227 occurs a list of "Panni pendentes pro choro," that is "Hanging cloths for the choir," and among them there are enumerated "iij le banqweres, † unum album, aliud rubium, tercium blodium." That is there were three bankers, one of which was white, another red, and the third "blodius." Here, then, it is clear that "blodius" did not signify red. Again, on p. 230 of the same book there is a list of the colours of the copes which are contrasted, and among which are enumerated several "capæ blodiæ," the other colours being "albæ," "rubiæ," "virides," "purpureæ" and "nigræ." Here again "blodiæ" and "rubæ" are spoken of as different colours, but if that is not sufficient we find

* *Surtees Society*. Vol. xxxv.

† "Banker, a cloth, carpet or covering of tapestry for a form, bench, or seat." Halliwell. *Dict. Archaic and Provincial Words*, p. 139.

among the different "blodiæ capæ" eighteen described as "capæ blodiæ de damask cum le orfreys de panno rubio auri," eighteen "blodiæ" copes, that is, with orfreys of red cloth of gold; red and "blodius" being again contrasted as different colours.

The same thing occurs in the lists of chasubles which are described under the different headings of "vestimenta alba," "vestimenta rubia," "vestimenta blodia," and "vestimenta viridia." Red and "blodius" being again mentioned separately as different. So, also, in the first volume of the *Testamenta Eboracensia* (p. 150), in the will of Margery, widow of William de Aldburgh, knight, mention is made of "unam aulam rubeam cum bordurâ de blodio." This was in 1391. In the third volume of the same series (p. 73), in the inventory of the goods of Henry Bowet, Archbishop of York, which was compiled in 1423, fifty-six shillings and eightpence is the sum mentioned as having been received for "j roba mixti coloris de rubio et blodio." These quotations might be largely extended, but they are sufficient to show that "blodius" did not mean a red colour.

That it did mean blue may be surmised from the following. On p. 233 of the *Fabric Rolls* among the chasubles one set is described as "una secta blodia del bawdekyn pro adventu et septuagesima," a blue set, that is, of baudekin for Advent and Septuagesima. So, too, among the cloths for the choir (p. 227) occurs the entry of "unus pannus del bokeram coloris blodii pro cooptura sancti Petri in quadragesima," that is, a cloth of buckram of a blue colour for covering the image of St. Peter during Lent. Nor is this all, in the second volume of the *Testamenta Eboracensia* (p. 62) occurs the will of Ellen Wells, dated 1437. Among the bequests which she made is that of "annulum aureum cum lapide viridi sive blodio." In this case we have mention of a precious stone, the colour of which varied in shade from "blodius" to green. Obviously not a red, but a blue coloured stone.

These instances of the use of the word "blodius" might be considerably amplified, but they are sufficient to show (1) that blodius was not blood-coloured or red, and (2) that it meant blue, and was no doubt merely our English word blue with a Latin termination.

The Escape of Charles II. from Sussex after the Battle of Worcester, 1651.

WE are not aware that the following letter relating to the escape of Charles II. from England has ever been printed. Its importance is considerable, as showing that it was from neither Brighthelmstone or Shoreham that the vessel carrying the king set sail, but from a point between those two places, probably somewhere near Portslade. What the result of the widow Carver's request was is not shown. It is curious, too, to note the side-light thrown on the merry monarch's character in ignoring Richard Carver's petition on

behalf of "his friends called Quakers." Richard Carver was the mate of the vessel of which Nicholas Tetterzell, who lies buried in Brighton churchyard, was captain. In Martin's *History of Brighton*, etc. (Brighton, 1871, p. 37), it is stated that: "A letter recently found among the archives of Devonshire House shows the important aid Charles received from the mate of the vessel, Richard Carver, who was a Quaker. He recognised the King, who pretended to be a bankrupt merchant, flying from the bailiffs. Carver assured him that his life was safe in his hands, and kept the crew in ignorance of the quality of their passenger. When they arrived on the French coast, off Fecamp, he rowed him to the shore, and in shoal water carried him on his shoulders to the land. Many years had passed away, when Carver, on his return from the West Indies, found a vast number of Quakers imprisoned for conscience' sake. Whitehead and Moore, the leading members of the Society of Friends, entreated his sympathy, and with him gained access to the King, who at once recognised him, and enquired why he had not been to claim his reward before. He answered that he had been rewarded with the satisfaction of having saved His Majesty's life, 'and now, Sir, I ask nothing for myself, but for my poor friends, that you would set them at liberty, as I did you?' The King offered to release any six, and we may imagine the sailor's blunt answer: 'What! Six poor Quakers for a King's ransom!!' His Majesty was so pleased as to invite them to come again, and ultimately ordered their release." From the statement in widow Carver's petition it would appear that this is an error, and that the King ignored her husband's request, and did not release the imprisoned Quakers, as Mr. Martin says that he did.

P.R.O. State Papers, Chas. II., Vol. clxvi., 54.

The Case of Mary the laite Wife
of Rich^d Carver to the
King of England

This may shew unto thee (O King) that my laite husband Rich^d Carver was not only an honest and faithfull subject to thee, but (by the providence of God) was made an Instrument of great searvise unto thee, in the day of thy Callamity to Carry thee from ye English shoare between *Shorum* and *Bredhemsten* into France, gladly searving thee O King in thy then great distress, though hee knew if hee had been discovered he must have lost his life for it whereas if hee could have discovered thee to thine Enemyes hee might have had one Thousand pounds; yet neither did the promiss of such a reward, nor his owne poverty wth yet hazard of his life tempt him to unfaithfulness, but then, and to the day of his death did Remaine faithfull to the King desiring no other reward of ye King (in his life time) then ye delivery of some of his friends (Called Quakers) out of prison but it pleased not ye King to Answer his request; and wheras after some time my husband dying, I was left a poore and desolate Widdow with three small Children. I therefore doe Request that ye

King would be pleased (in tenderness and nobility) on Consideration of my deceased husbands faithfullness and searviss to thee ; to consid^r the lowe Estaite of me and my fatherless Children knoweing that hee that shews mercy shall find mercy

Mary Carver ye laite Wife
of Rich^d Carver

Endorsed : " Widow Carver."

Quarterly Notes on Archæological Progress and Development.

[These Notes are all original contributions to the "Reliquary," and are chiefly supplied through the kindness of the Hon. Secretaries or Editors of the leading county archæological societies.]

At a special meeting of the SOCIETY OF ANTIQUARIES, held on Friday, December 9th, the alteration in the Statutes proposed by the Council was agreed to, and Chapter III., Section 2 of the Statutes, concerning the payments by the fellows to the Society, now stands as follows :

"Every fellow of the Society shall pay the annual sum of three guineas, such sum to become due on the 1st of January in every year, and to be paid in advance. If any Fellow elected before the 1st of July, 1892, shall notify to the Treasurer before the 1st of February, 1893, that he desires to continue, as heretofore, to pay the annual sum of two guineas, he shall be permitted to do so, upon the understanding that so long as he continues to pay the lower rate of subscription he shall remain in his present position so far as regards the receipt of the publications of the Society.

"If any fellow pay to the Society the sum of fifty-five pounds, over and above his admission fee and all arrears then due by him, he shall be discharged from all future annual payments."

In future all Fellows, except those who desire to continue to pay as heretofore an annual subscription of two guineas, or have not made any addition to their Composition, as mentioned in the Secretary's letter of August 6th, will receive, in addition to *Archæologia* and *Proceedings*, such parts of *Vetusta Monumenta* as may from time to time be published; and should they desire to have them, the weekly notices of the papers and exhibitions for the Society's evening meetings, which will be forwarded free of charge. These alterations have been somewhat reluctantly made in consequence of the Society's expenditure having seriously exceeded its income for some few years past, and there being no prospect of any considerable decrease of expenditure possible in the immediate future.



A very remarkable painting of the Last Judgment has been found in making alterations at Wenhaston Church, Norfolk. It was exhibited

at the Society of Antiquaries on Dec. 15th, when it was described by Mr. Keyser, F.S.A. It is a representation of the Doom, painted about 1500, by the monks of Blythburgh Priory, in Suffolk, for the neighbouring church of Wenhaston, where it was lately discovered in rather singular circumstances. Repairs being in progress last summer in Wenhaston church, a number of whitewashed planks that occupied the lunette between the rood beam and the arched roof were removed temporarily to the churchyard. Rain fell on them, and it was then perceived that an ancient painting lay concealed under the whitewash. The vicar at once had the planks taken to the village schoolroom, where the coat of whitewash was carefully rubbed off till the picture re-appeared in something like its original state. The parochial account books of Wenhaston are exceptionally complete, and record the fact that the picture, to which the date of 1500 may be approximately assigned, was covered up in the year 1549. This was fortunate, for the church suffered much at the hands of William Dowsing in the following century. In 1643 the sum of 6s. 8d. was paid by the parish to Dowsing's men for destroying pictures and stained-glass windows at Wenhaston, and another item is entered as payment for the destruction of the elaborately carved font. The present picture, however, already hidden for nearly one hundred years, escaped further damage, so that we now have an example of monastic work, quaint rather than artistic, which has not seen the light for about three centuries and a half. It is formed of nine planks of oak, the whole measuring 17 ft. at the base by 8 ft. 6 in. in height. It is complete, except where a hole has been cut for the passage of a stove-pipe, and was anciently lighted by a side window, long since filled in with masonry. Originally a sculptured crucifix, with a crocketed shaft, and figures on either side of Our Lady and St. John the Baptist, divided the painting into panels. These figures, presumably, were removed when the picture was covered up in 1549. The Doom, of which only seven other ancient church pictures are said to exist in England, is represented with many of the usual accessories, and with some, such as a red-hot chain for malefactors, that are unusual. On one side is our Lord, seated on a rainbow, and beneath Him St. Peter, in triple tiara, opening the gates of heaven to a king, a queen, a cardinal, and a bishop, these four wearing nothing but the headgear that indicates their rank. On the other side St. Mary and St. John the Baptist kneel and pray for the souls of sinners. Below, the torments of hell are depicted in a more than adequate manner. Angels, demons, monsters, emblems, and scrolls fill up vacant spaces with a wealth of imaginative detail.



The Dean and Chapter of Lichfield have issued a startling appeal for a sum of £20,000 towards some projected "restorations" of their cathedral church. At a meeting of the SOCIETY OF ANTIQUARIES on December 1st, Dr. Cox drew attention to the destructive character of the proposed "restoration." The following resolution

was proposed by Sir John Evans, K.C.B., and seconded by Sir Charles Robinson, and carried unanimously :

"The Society of Antiquaries hears with great regret that considerable portions of the cathedral church of Lichfield, the work of Bishop Hacket after the sieges of the Great Rebellion, though substantial and well-looking, have been replaced by modern imitations of supposed thirteenth century work, thereby destroying the traces of one of the most remarkable epochs in the history of the Church of England. The society is also informed that further destruction of good seventeenth century work is in contemplation, and ventures to earnestly urge the Dean and Chapter of Lichfield not to permit any such destruction to take place."

To this resolution the new dean (Dr. H. M. Luckock) has, we regret to learn, sent the following reply, from which it is quite evident that he wholly fails to appreciate the disastrous character of ecclesiastical "restorations" such as that projected at Lichfield. Dr. Luckock's reply is as follows :

"Lichfield, Dec. 12, 1892.

"Dear Sir,—I waited for my installation to reply to your letter containing the resolution of the Antiquarian Society touching the restorations at Lichfield Cathedral. The resolution states that considerable portions of Bishop Hacket's work, 'though substantial and well-looking, have been replaced by modern imitations of supposed thirteenth century work, thereby destroying the traces of one of the most remarkable epochs in the history of the English Church;' also that 'further destruction of good seventeenth century work is in contemplation.

"I took immediate steps, after entering upon my office, to learn the exact circumstances of the case; and I have no hesitation in saying that there is scarcely any approximation to truth in either of the above statements.

"Believe me, faithfully yours,

"H. MORTIMER LUCKOCK, Dean."

Dr. Luckock, in a letter to the papers, also speaks of the "recklessness" of the Society of Antiquaries in passing the resolution as "most reprehensible," but unfortunately he does not state in what particulars the society's information was erroneous. We hope wiser counsels will, after all, prevail at Lichfield, but in the meanwhile, we fear that that church must be added to Rochester, Lincoln, St. Albans, and others, where similar vandalisms have been lately proposed or perpetrated.



By far the most important discovery to be recorded in our present issue belongs to the domain of Biblical Archæology. It would appear that in the winter of 1886-7 there was found in a Christian grave at Ekhmim, in Upper Egypt, a small parchment manuscript containing considerable portions of the Gospel of St. Peter, an apocryphal writing of the second, or possibly even of the first century,

which was moreover reckoned among the canonical Scriptures by portions of the Early Church. The discovery was due to investigations made by the French Archæological Mission at Cairo, but for the last six years it seems to have been kept more or less secret, until the recent publication by M. Bouriant of the contents of the manuscript in the eleventh volume of *Mémoires de la Mission Archéologique Française au Caire*.



The manuscript contains portions of three apocryphal writings: The Book of Enoch, The Apocalypse of St. Peter, and the Gospel of St. Peter. It is with the latter that the main interest and very high importance of the discovery lies. We can hardly do better than quote for our readers' benefit the following paragraphs from a thoughtful communication on the importance and significance of the discovery, by Mr. F. P. Badham, which appeared in the *Athenæum* of December 17th last, giving, as it does, in a short space, the main contents of the now recovered fragments of this long lost "Gospel."



Mr. Badham observes: * "If the contents of the Apocalypse are disappointing, considerable compensation is offered by the contents of the Gospel. The fragment begins with the trial before Herod, or rather before Herod and Pilate, for the two are sitting side by side. The members of the Sanhedrim are there as assessors. Pilate washes his hands and withdraws, leaving the whole responsibility of the condemnation to his Jewish colleague. Herod's soldiers 'buffet' Christ, crown Him with thorns, clothe Him in 'purple' (*cf.* Mark xv. 17; John xix. 5), and set Him on the judgment seat (*cf.* John xix. 13). Herod's soldiers crucify, and write the title 'King of Israel.' One of the malefactors testifies to Christ's innocence ('How hath this man sinned?'); and the soldiers decide not to break His legs (*cf.* John xix. 31-33), that His agony may be protracted. They offer a mixture of vinegar and gall (*cf.* Matthew xxvii. 34, v.r.; John xix. 29, v.r.), accomplishing every prophecy (*cf.* John xix. 28). Torches are lit. There is a cry, 'My Power, Power, Thou hast abandoned Me'; then the earthquake, and the rending of the veil, and lo! light! The Jews, for a moment dismayed, exclaim, 'Woe to us for our sins! for the Judgment and end of Jerusalem draw nigh' (*cf.* Luke xxiii. 48, v.r.). Herod, at Pilate's request, grants the sacred body to Joseph—willingly, it being unlawful for a body to remain exposed at sunset, especially on the eve of the Passover (*cf.* John xix. 31; Acts xiii. 29); and Joseph, having washed the body, entombs it in his own garden (*cf.* Matt. xxvii. 60; John xix. 41). Pilate allows Roman soldiers to guard the tomb. They close it with a great stone, and keep watch in com-

* For a longer account of the manuscripts we must refer our readers to Mr. Badham's paper, which we have quoted from the *Athenæum*, No. 3399, p. 855.

pany with certain elders. The twelve lie hid for fear of the Jews (*cf.* John xx. 19), and 'mourn and weep' (*πενθεῖν καὶ κλαίειν*, *cf.* Mark xvi. 10). On Saturday at midnight two angels are seen to descend from heaven (*cf.* Mark xvi. 4, v.r. ; Luke xxiv. 4), and they issue from the tomb supporting Christ between them, the heads of the angels reaching to heaven, Christ's hand higher still. The cross follows them, and a thunder voice is heard from heaven, 'Hast Thou preached to them that sleep?' Then a third angel descends. The guards and the centurion repair to Pilate, declaring, 'Truly this was the Son of God'; but, at the request of the elders with them, Pilate enjoins secrecy. Mary Magdalene and her companions come 'to see' the tomb (*cf.* Matthew xxviii. 1), and, if able to gain access, to perform certain offices. The third angel, still there, tells them that He whom they seek is risen, and gone thither whence He was sent (*ὅθεν ἀπεστάγη*, Galilee or heaven? *cf.* Luke iv. 23 ; John xx. 17).

"The women were frightened and fled (*cf.* Mark xvi. 8). It was the last day of the Passover, and many people had already departed and gone home, for the feast was ended. As for us, the twelve disciples of the Saviour, we mourned and wept, and each one, afflicted at that which had come to pass, went to his own house (*cf.* Luke xxiv. 12 ; John xx. 10). I, Simon Peter, and my brother Andrew, having taken our nets, went to the sea (*cf.* John xxi.), accompanied by Levi, son of Alphæus (*cf.* Mark ii. 14), whom the Saviour.'" Here the fragment abruptly ends.



Mr. Badham proceeds: "The first reflection that a perusal of this fragment produces is this, that the author of the 'Gospel of Peter' undoubtedly had our canonical gospels in his hands, all four, including the last twelve verses of St. Mark. True that there are some remarkable deviations from the canonical narrative, but these deviations are mostly of a character which shows the canonical narrative's priority. When, for example, he shows us two angels at the tomb, and then a third, it is almost impossible to resist the conclusion that this is an attempt at harmonization of the two angels of Luke xxiv. with the single angel Matthew xxviii., Mark xvi. ; and when he brings Herod's soldiers to the cross, it is clear that he is violently racking his authorities with the set purpose of shifting guilt from the Romans on to the Jews. Whatever other ingredients there may be, certainly the chief are furnished by our canonical gospels. And this by itself would have been a gain of no inconsiderable importance, for we already knew that the 'Gospel of Peter' could not have originated very much later than the middle of the second century. Serapion, who became Bishop of Antioch *circa* 190, found it in public use at Rhossus when he first visited that corner of his diocese ; and subsequently requiring a copy for reference, he borrowed one from—to use his own expression—"the successors of those who first employed it, the Docetæ."

"Here we should have had testimony to the concurrency of our four

canonical Gospels earlier than Tatian's, and to the last twelve verses of St. Mark earlier than that of Irenæus: testimony, too, to the curious additions found in the old Latin version, Mark xvi. 4; Luke xxiii. 48.

"But the real result is something far and away more exhilarating. For the fragment of the 'Gospel of Peter' just recovered is presupposed—we can see now—in another Docetic work which critics have hitherto been agreed in assigning to the first decades of the second century, viz., 'The Vision of Isaiah.' Passing over minor points of dependence, as, *e.g.*, the entire exculpation of Pilate, the passage found on p. 13 of Dillmann's edition appears fairly decisive. Here we have three angels at the sepulchre—the angel of the Christian Church in heaven who will blow the blast of judgment, the angel of the Holy Spirit, and the archangel Michael. Their 'descents' are spoken of. And Christ issues from the sepulchre with their support, 'on the shoulders of the Seraphim.'

Dillmann in Germany, Dean in England, assign the Vision to 110 A.D. More than a decade or two later it cannot be. Pseudo-Isaiah makes mention of fierce disputes as to the date of the second advent; makes no mention of ἐπίσκοποι, but of grave contention between 'pastors' and 'presbyters'; shows Gnostic tendencies obviously anterior to the complex æon-system of Valentine; and speaks of 'prophecy' as surviving here and there.

But assigning the Vision to the very latest date possible, still what a gain to Christian apologetics! The 'Gospel of Peter' must be earlier; our canonical gospels must be earlier still."



At the Annual Meeting of the ARCHÆOLOGICAL INSTITUTE, held last August at Cambridge, it was agreed that next year's meeting should be held at Dublin. It has, however, now been decided to hold the 1893 meeting in London instead of Dublin. We regret the change on many grounds, although we think it a wise and desirable one.



The silver gilt vessels which were found by a little boy last July in the Parliament Hill Fields, and which were claimed by the Crown as Treasure Trove, have now been placed in South Kensington Museum. The two most important objects are two handsome perfume or spirit flasks dating *circa* 1670. Besides these there are a couple of candlesticks and a two-handled flat cup with acanthus-leaf decoration. All the pieces are in an admirable state of preservation.



The Council of the YORKSHIRE ARCHÆOLOGICAL ASSOCIATION have had under discussion the Incorporation of the Society, and with that end in view certain articles of association have been drawn up. These follow in a modified form the excellent suggestions of Messrs. Chadwick and Walker. We note, with regret, the abandonment of the provision of separate councils in each of the three Ridings. Meanwhile the suggested East Riding Society has been

floated, and has held its inaugural meeting at Hull, Dr. Cox being elected its first president. We wish it, of course, all possible success and prosperity, but we are very much afraid that it will not be strong enough itself, while it may seriously injure the existing Society, which is really doing admirable and efficient work throughout Yorkshire. We are glad to believe that the notion of a North Riding Society has fallen to the ground.



On Wednesday, September 21st, an excursion was made by the members of the CUMBERLAND AND WESTMORLAND ANTIQUARIAN SOCIETY to Hardknott in order to inspect the explorations which have been made under the direction of Chancellor Ferguson and others, on the site of the Roman fort known as Hardknott Castle, and to which allusion has been previously made in our pages. While the Society of Antiquaries in the south has been busily engaged in excavating the site of Silchester, antiquaries in the north-west corner of England have been conducting similar operations at Hardknott Castle. The president (Chancellor Ferguson) read a long and exhaustive paper on the excavations and the important character of the discoveries made. This paper occupies four closely printed columns in the *Cumberland Packet* of September 22nd, and will, no doubt, be reprinted in a more permanent form elsewhere. It is, unfortunately, impossible for us, with the limited space at our disposal to do more than refer to it, for no epitome of it is really possible. The next day was spent at Gosforth and Calder Abbey, the weather on both occasions, although cold, being fine.



The efforts recently made by the WORCESTER ARCHITECTURAL AND ARCHÆOLOGICAL SOCIETY to promote the compilation of a new county history for Worcestershire have borne good fruit. A meeting of those interested in the proposal was held at the Shirehall in November, the Lord-Lieutenant of the county (the Earl of Coventry) occupying the chair, when there was an influential attendance of gentlemen representing both the county and city. The chairman, after calling attention to an elaborate and able paper by J. W. Willis-Bund, F.S.A., in which the writer dealt with the subject in an exhaustive manner, proceeded to move "That a society be formed to be called *The Worcestershire Historical Society*, whose objects shall be the collection and publication of materials for compiling a history of the county of Worcester." This was seconded by Sir Edmund Lechmere, M.P., president of the Architectural Society, and was carried unanimously. Mr. Baldwin, M.P., moved, and the Dean of Worcester seconded, "That the society consist of ordinary members, paying a guinea each annually, and life members subscribing not less than ten guineas at one time; each member to be entitled to the publications of the society." A discussion ensued, in which many promises of support were made, and the motion was adopted, followed by another for the appointment of a committee to manage the operations of the society.

The Architectural and Archæological Society, in addition to the good work which it has thus initiated, has during the last summer enjoyed two very pleasing and instructive excursions. The first was to the ancient and historic town of Evesham, and to various churches in the neighbourhood, including those of the remarkably beautiful village of Broadway, where the party dined, and where Alderman Averill kindly acted as guide; as well as the highly interesting village of Buckland, where Alderman Noake read a paper describing the church. The other excursion was to Bridgnorth, on the Severn, in September, where the church, the ruins of the castle, an oratory and hermitages in the rocks, and many other exceptionally interesting objects were discussed, and a paper was read by the Rev. H. Kingsford. The party dined at the "Swan," an interesting example of a half-timbered hostelry of the seventeenth century.



A discovery of a portion of a Roman villa has been made at Swaffham Prior, near Cambridge, and is exciting very general interest. The dimensions seem to indicate a villa of considerable importance, but as yet only a portion has been uncovered, revealing hypocausts for heating the bath room. Pieces of Samian ware, tesserae, oyster shells and bones have been found; and when the whole has been carefully and scientifically explored there is no doubt that it will prove to be an extremely interesting and important discovery.



Mr. Henry Stone, of Exeter, writes to inform us that the oldest of the parochial register books belonging to the parish of Musbury, Devon, has lately been recovered, after having been lost for upwards of a hundred and twenty years. The register in question records the births of Elizabeth Drake (afterwards Mrs. Winston Churchill) and her famous son John, Duke of Marlborough. The register begins in 1662, and consists of some thirty leaves of vellum.



Dr. Fairbank, F.S.A., of Warrior Square, St. Leonard's-on-Sea, is publishing a large size copy of a rubbing of the beautiful brass in Trotton Church, Sussex, commemorating Lord and Lady Camoys. The special features of interest in the brass are a fine double canopy, the super-canopy, the Garter, collars of S.S., etc., and the engraver's mark "N". The scale is to be that of one-fifth of the original, and the copy will be made from a careful rubbing specially taken. The price of each copy is half-a-crown, or by parcel post three shillings.



The Khedive has recently inaugurated the forty-six new galleries of the Ghizeh Museum which during the past six months have been added to the forty-five previously existing. The splendid collection of Egyptian antiquities, commenced forty years ago, is now for the first time exhibited to the public in its entirety after years of seclusion in the museum store rooms. Many of the older galleries have been

rearranged and enriched from recent discoveries, and the whole collection is presented in a much more interesting and intelligible form than previously. Another improvement for which visitors will feel thankful is that for the first time a complete catalogue is being prepared by M. Virey, and will be published very shortly. The intention is that the museum shall form a complete series of monuments extending from the earliest dynasties to the Byzantine period, and that of the Mohammedan Conquest, when the story is taken up and continued in the Museum of Arabic Art at Cairo. The project of removing the entire collection to a fireproof building to be specially constructed for it in Cairo is under discussion.



The gigantic figures and rude inscriptions on Easter Island have long excited interest. Dr. A. Carroll believes that he has succeeded in obtaining a key to the inscriptions, and he has actually translated from those which he has studied two prayers to the sun. He is of opinion that the island, which was almost depopulated by the ruffians engaged in procuring labourers for the Peruvian mines, was early colonised by emigrants from Western America, who were in possession of a written or hieroglyphic language. A grammar and lexicon of the inscriptions are promised, together with the more important results of Dr. Carroll's labours.



Mr. Thomas Cooper, of Congleton, has written a painstaking and useful book on Astbury Church, Cheshire. The author supplies some curious and interesting information as to certain tombs in the churchyard, which have hitherto been an unsolved puzzle.



Messrs. Jarrold and Sons, of Norwich, announce for publication a work on the *Church Bells of Buckinghamshire*, by Mr. A. H. Cocks, M.A. Large paper copies at two guineas, and small paper at one guinea each. The work will consist of about six hundred pages, and will be illustrated with twenty full-page plates of medieval letterings, founders' marks, etc., existing in the county.

Reviews and Notices of New Books.

[Publishers are requested to be so good as always to mark clearly the prices of books sent for review, as these notices are intended to be a practical aid to book-buying readers.]

CYNEWULF'S CHRIST. An Eighth Century English Epic. Edited with a Modern Rendering, by Israel Gollancz, M.A. 8vo., pp. xxiii., 216. London: David Nutt. Price 12s. 6d.

The library of the cathedral church of Exeter contains one treasure

of inestimable value, a relic of the library which the first bishop of Exeter, Leofric, who died in 1071, bestowed upon it. When Leofric became bishop he found the Devonshire see despoiled of its lands, and the church of Exeter in possession of only five worthless service books. The twenty years of his episcopate were spent in many good works; and, not least, in recovering the possessions of the see, and in gathering together the nucleus of a library. Among the books given by Leofric was one, which is described in an Anglo-Saxon catalogue, still extant, as "A great English book on all sorts of subjects wrought in verse." This book, there is no shadow of doubt, is still extant among the treasures of the cathedral library, and from it has been carefully translated and edited by Mr. Gollancz a portion in the volume before us. Mr. Gollancz says that Leofric's book "cannot boast of great beauty of workmanship—it is not, like the '*Codex Argenteus*, written on purple vellum in letters of silver and gold;' no wondrous miniatures adorn its pages, like the *Book of Kells*; 'Angles' not 'Angels,' wrought it—but its contents claim for it a higher consideration than even the supreme philological interest of the former and the artistic glories of the latter. It has preserved for us a whole library of national literature, that would otherwise have been irrevocably lost; it is in itself a 'bibliotheca' rather than a 'book.'" Mr. Gollancz is an enthusiastic and scholarly labourer; and although his name will be new to a good many persons, this edition of Cynewulf's "Christ" will give him an established position among the students of Anglo-Saxon literature. The original poem is printed on one page, and opposite to it is a rendering in modern English by Mr. Gollancz. The volume is beautifully printed, and is, in its external character alone, a book worthy of the priceless manuscript with which it deals. At the end there are some critical notes; an excursus on the Cynewulf runes, which give the clue to the author's name; and finally a short but excellent glossary. Mr. Gollancz's book is a notable addition to the increasing stock of literature dealing with Anglo-Saxon, and it is a book to be commended in every respect. We have only one wish, and that is, that the editor had given a photographic reproduction of a page of the original manuscript. To have done so would, we think, have added to the reader's interest.



YORKSHIRE INQUISITIONS OF THE REIGNS OF HENRY III. AND EDWARD I. Vol. I. Edited by William Brown, B.A. Being vol. xii. of the "Yorkshire Record Series" (cloth, 8vo., pp. xxii., 365. Issued to subscribers).

We have, on more than one former occasion, drawn attention to the excellent work which the "Record Series" of the Yorkshire Archaeological Association is doing. Another volume has recently appeared and is before us. It is the first volume of a series of Yorkshire Inquisitions of the reigns of Henry III. and Edward I., and has been edited for the Association by Mr. William Brown. The

editor remarks, in the introduction, that "Amongst the documents at the Public Record Office, to which the local historian directs his earliest attention, those known under the title of *Inquisitiones post mortem* occupy the foremost place. To the topographer and genealogist they are equally valuable. There is hardly a family of any importance between the thirteenth and seventeenth centuries whose genealogy may not be confirmed and enlarged by a reference to these most interesting documents. Parochial and local history are also indebted to them for a mass of information unequalled elsewhere."

It is, indeed, remarkable that until the appearance of the present volume no real effort has been made in any part of the kingdom to rescue from oblivion, and preserve by means of printing, the wonderful amount of valuable information contained in the Inquisitions. The English nation possesses priceless records of the past, but we have, generally, no due appreciation of the treasures which are ours. The example now set by the Yorkshire Society will, we hope, be followed in other counties.

The inquisitions printed in this volume have been transcribed, and in most cases translated, by Mr. J. A. C. Vincent, whose name alone is a guarantee for the accuracy and thoroughness of that part of the work. Mr. Brown's work has mainly lain in adding a series of admirable notes and explanations, identifying places and persons, besides a general and excellent survey contained in the introduction. To Mr. Brown also the reader is indebted for the very full index at the end.

The subject matter dealt with in these Inquisitions covers a wide field, and is far too varied for us to enumerate. We can only recommend our readers to procure the volume and study its contents for themselves, and, if they have not previously known the great value of Inquisitions, they will learn it from this excellent work. For example, to mention one case only, that of the town of Scarborough. Here in the Inquisitions now for the first time transcribed and printed, there is a large amount of absolutely new matter brought to light. We have often spoken of the desirability there is of a general and systematic printing of our English records. This receives confirmation from the present volume, where we are told some of the originals are in such a condition that in a few years they will be past deciphering.

In addition to the main contents and annotations in the body of the book, Mr W. Paley Baildon, F.S.A., has contributed several notes of value in the *Addenda et Corrigenda* portion at the end of the volume, and, besides this there is (extending from pp. 284-314) a very useful glossary by Mr. S. J. Chadwick, F.S.A., in which pretty nearly every technical term receives a clear and brief explanation. Indeed, the volume itself will, we think, come to be used to a large extent by many antiquaries as a dictionary of reference, and this, owing to this "glossary," as Mr. Chadwick modestly calls it, with which he has furnished it, and which really adds greatly to its value, not to say to its interest as well.

The "Yorkshire Record Series" is open to all subscribers, and is not confined to the members of the Association alone. For the sum of a guinea, subscribers to the "Record Series" for 1891 have received this very admirable book, as well as another volume (previously commended in these pages) containing Dr. Collins's Index of York Wills, from 1514-1533, etc. The "Yorkshire Record Series" deserves a far wider support than it appears to be receiving, and we would again commend it to the favourable notice of all those who are interested in the past history of that county.



A HISTORY OF THE CHURCH OF ST. MARY THE VIRGIN, OXFORD (the University Church). From Doomsday to the installation of the late Duke of Wellington as Chancellor of the University. By the present Vicar. *London: Longmans, Green & Co. Cloth, 8vo., pp. xv., 504. Price, 10s. 6d.*

The two churches of "St. Mary the Virgin" at Oxford and "Great St. Mary's" at Cambridge, occupy a position which may be said to be shared by no others. While they are each ordinary parish churches, with the usual parochial machinery, they have nevertheless a curiously indefinite, though very close and certain connection with the Universities of Oxford and Cambridge. Hence this relation to the two universities not merely confers on them a sort of prestige among other parish churches in the country, but has also of necessity given them a large share in the historic past of the universities. In them has been focused, as it were, the religious life of the academical bodies to which they are attached.

Of the two churches, that at Oxford is the finer, and it has all along had a greater share in the religious past of the university than its sister church has at Cambridge. It bears much the same relationship too, of superior architectural merit over Great St. Mary's at Cambridge, that the Oxford colleges do over those at the sister university.

It is certainly remarkable that no history of either of these two churches should have appeared, until Mr. Ffoulkes published the present book on the history of the church of which he is vicar. The work is divided into ten chapters, each of which is again subdivided into a number of sections; and, as the title page implies, the history of the church is traced from Doomsday until the installation of the great Duke of Wellington as chancellor. If the book has a fault, it is that it is somewhat too discursive in the character of its contents, and this is a fault which will be found with it by many antiquaries. On the other hand, this very discursiveness adds to the general interest of the volume, and makes it a more pleasant book for the ordinary reader than would have been the case if it had merely contained a recital of a number of dry details. An enumeration of the contents, as given in the headings of the different chapters, will convey a brief idea of the contents of the book.

Chapter I. (pp. 1-62) is entitled "Walter of Merton and Edward I.;" Chapter II. (62-139), "King Edward II. and King Edward III., with their foundations;" Chapter III. (140-200), "Sermons and General History;" Chapter IV. (201-239), "Restoration of St. Mary's under Henry VIII.;" Chapter V. (240-267), "Post-Reformation Period;" Chapter VI. (268-291) continues the Post-Reformation history during the Commonwealth; Chapter VII. (292-307) is entitled "The Restoration;" Chapter VIII. (308-355), "The Revolution;" Chapter IX. (356-437), "George III.—Victoria;" Chapter X. (438-497), "Cardinal Newman as Vicar of St. Mary's." Added to these there is a concluding section, entitled, "A last look round." It is obvious that the book is full of matter. Perhaps the most valuable part is the earlier portion, and the most readable the latter. St. Mary's is fortunate in having found so scholarly and enthusiastic a historian as its present vicar, and we have great pleasure in very cordially commending this book.

A good photograph, showing the north side of the church, with the tower and its graceful spire, is given as a frontispiece. We are only sorry that our limited space has precluded the possibility of entering more particularly into its contents.



THE PRYMER, ETC. Edited by Henry Littlehales. Part. II. Collation of MSS. London: Longmans, Green & Co. Crown 8vo., pp. xx., 75. Price 5s.

We have spoken of Mr. Littlehales's work regarding the "Prymer" on a previous occasion, so that there is no need to do more than allude to it again. We repeat our wish that he had seen his way to make one book of the whole, instead of issuing different bits by dribblets. One good and complete volume would have been very acceptable, and would at once have stamped Mr. Littlehales as a liturgical student and worker of repute. As it is, his labours are really in danger of suffering seriously from his too great eagerness to make up a volume, and send it to the publisher.

The present volume is the second, the author tells us, "of a series of three, and is intended to show by collation the variations of all the known MS. Prymers in English," with one exception, the reason for which that particular manuscript is excepted is stated by the author to be because it is written both in Latin and English, a reason which does not seem to us as sufficient, if all the known manuscript copies of the English Prymer were to be collated.

Of the Prymers which Mr. Littlehales has collated (all of which are presumed to be of a date about 1400), there are twelve: three are in the British Museum, five are in Bodley's library, one in the library of Queen's College, Oxford, one in the University Library at Cambridge, and one each in St. John's and Emmanuel College Libraries at Cambridge. It is impossible, without seeing the originals, to say that the collation is accurate, but there is every indication that it is so, and that Mr. Littlehales has taken care and pains that it should be accurate. The manner of printing the

collation is, however, terribly puzzling, and the student is tempted to turn aside with his head swimming round. This is a pity, and should have been avoided; clearness of comparison is almost everything in a matter of this kind. The book is full of valuable and interesting matter, much of which is new. The very quaintness of many of the collects, antiphons, and versicles indicates the existence of a large amount of material for the philologist, quite independent of the antiquarian and ecclesiastical interest attaching to these primers. What we should like to see would be a volume, or, if necessary, a couple of volumes, giving in full, word for word, the whole of the contents of the twelve primers which Mr. Littlehales has collated in this book. If any of our readers know of other manuscript primers, we would re-echo Mr. Littlehales's request that he should be informed of them. In spite of certain imperfections which we have pointed out, Mr. Littlehales has produced a volume of real value, and we are glad to find that someone has appeared in the field willing to occupy this particular ground. We must not omit to mention that two pages of the manuscripts are well reproduced, by means of photography, as plates at the end of the book.



THE HERALDRY IN THE CHURCHES OF THE WEST RIDING OF YORKSHIRE. By the Rev. J. Harvey Bloom, M.A. *Hemsworth*: C. E. Turner. Boards, 8vo., pp. 127. Price 5s.

This is a thoroughly useful compilation, showing care as well as considerable labour on Mr. Bloom's part; and we are surprised to see only a short list of subscribers. Perhaps heraldry is losing its interest with many persons, owing to the vulgarities perpetrated in its name in the present day.

The author says in the preface that he is not aware that any systematic catalogue of heraldic insignia in Yorkshire churches at the present time has been printed, and that it is his intention to supply the want. We hope he may succeed in doing so, but the enormous labour involved in such an undertaking throughout Yorkshire can scarcely have been taken into due account. The volume before us deals with the churches in the wapentakes of Barkston Ash (Upper and Lower), Strafford and Tickhill (northern division), and the Soke of Doncaster. It takes in a considerable number of important churches, including Selby abbey church, and records several noteworthy monuments, the heraldry of which has not been put on record in print before. It is not a book from which it is exactly easy to make quotations, but we cite the following in order to gibbet the perpetrators of a dastardly act, whoever they may be. Under the date of May 10th, 1892, Mr. Bloom makes the following note regarding the monument to Archbishop Montaigne, in Cawood Church:

"1. On a tablet, *now in fragments caused by its removal from chancel during restoration!* at present being replaced at bottom of south aisle. (The italics are ours). Bust, canopy, and inscription to George Montaigne, Bishop of Durham, Archbishop of York, 1628.

Arms, two keys in saltire, in chief a crown (*See of York*), imp. barry lozengy on a chief three crosses-crosslet (*Montaigne*).” We commend this outrageous treatment of Archbishop Montaigne’s monument to the *Society for Preserving Memorials of the Dead*; and the restoration of Cawood Church, which must be a very barbarous business from this sample, to the kind attention of the *Society for the Preservation of Ancient Buildings*. We should like to know whether a Faculty was obtained for this very scandalous “restoration.”

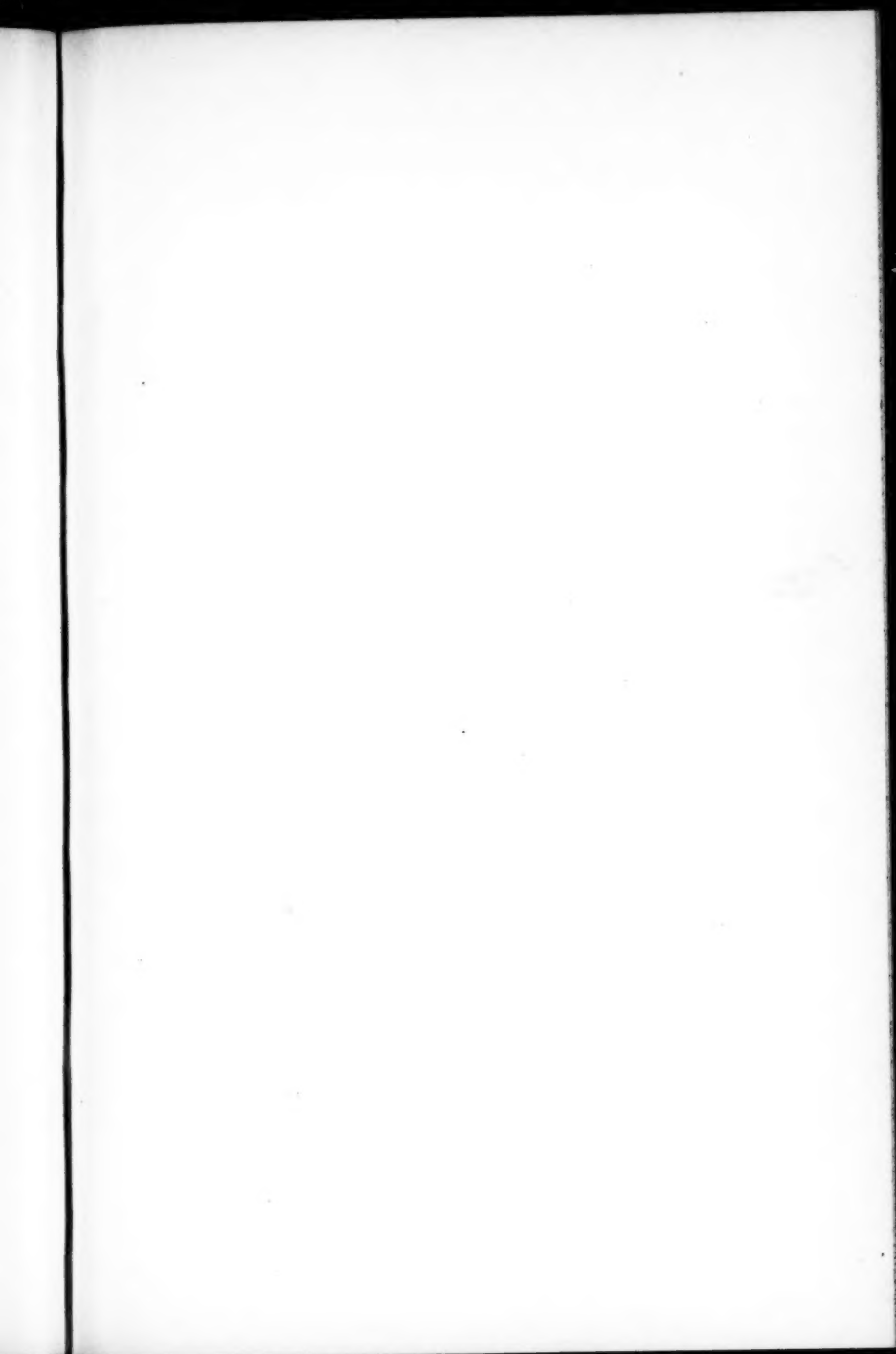
We are glad to think that this is the only bad case noted by Mr. Bloom, whose book is printed on hand-made paper, and is satisfactory in every respect. It appears to have been printed at the small town of Hemsworth, and, as such, deserves a note of commendation as a very praiseworthy specimen of provincial work, on which Mr. Turner, its printer and publisher, is to be congratulated.



A MENDIP VALLEY. By Theodore Compton. Cloth, 8vo., pp. 288. London: E. Stanford. Price 10s. 6d.

This is an attractive book in many senses, and one which is both agreeable and instructive to read, as well as pleasant to the eye, being well supplied with a number of graceful and pretty illustrations. It is, however, only in part archæological, and must not, therefore, occupy too much of our limited space. In those parts of the book which deal with the archæology of the district evident care has been taken by Mr. Compton to ensure accuracy, and he expresses his obligation for help in this respect to Canon Church. The book, of which this is a second and enlarged edition, originally appeared twenty-five years ago under the title of “Winscombe Sketches.” It is a general description of the village of Winscombe in Somerset, one of those ideal villages which, we are bold to say, for soft charm of scenery and picturesque environment, not forgetting the existence of a fine ancient church, can be found in no country but our own. Many and beautiful as the charms of Winscombe evidently are, we do not see anything of very unusual or peculiar importance in its history or archæology. Mr. Compton, however, gives a good many instances of folk-lore and traditions, including an account of an inexplicable ghost story, in the *bona fides* of which he places more reliance than we do. The illustrations of the book are of very considerable grace and merit, and add greatly to its character. The book is divided into twenty chapters, of which it may be said, speaking generally, that the first ten treat of the topography and archæology of Winscombe and its immediate neighbourhood, while the ten latter chapters are devoted to the natural history of the place. It is a book deserving high commendation, and so far as we can see, possesses only one serious fault—it has no index! Even with this drawback, Winscombe is fortunate in having found so capable a writer as Mr. Compton to describe it, with its natural features and antiquities.

[Several other reviews are held over for lack of space.]





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WARDEN CHURCH TOWER.